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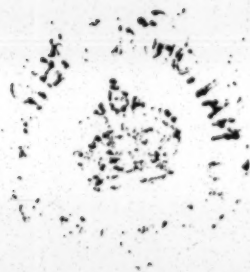
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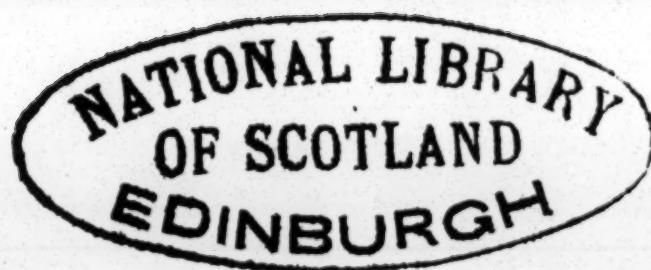
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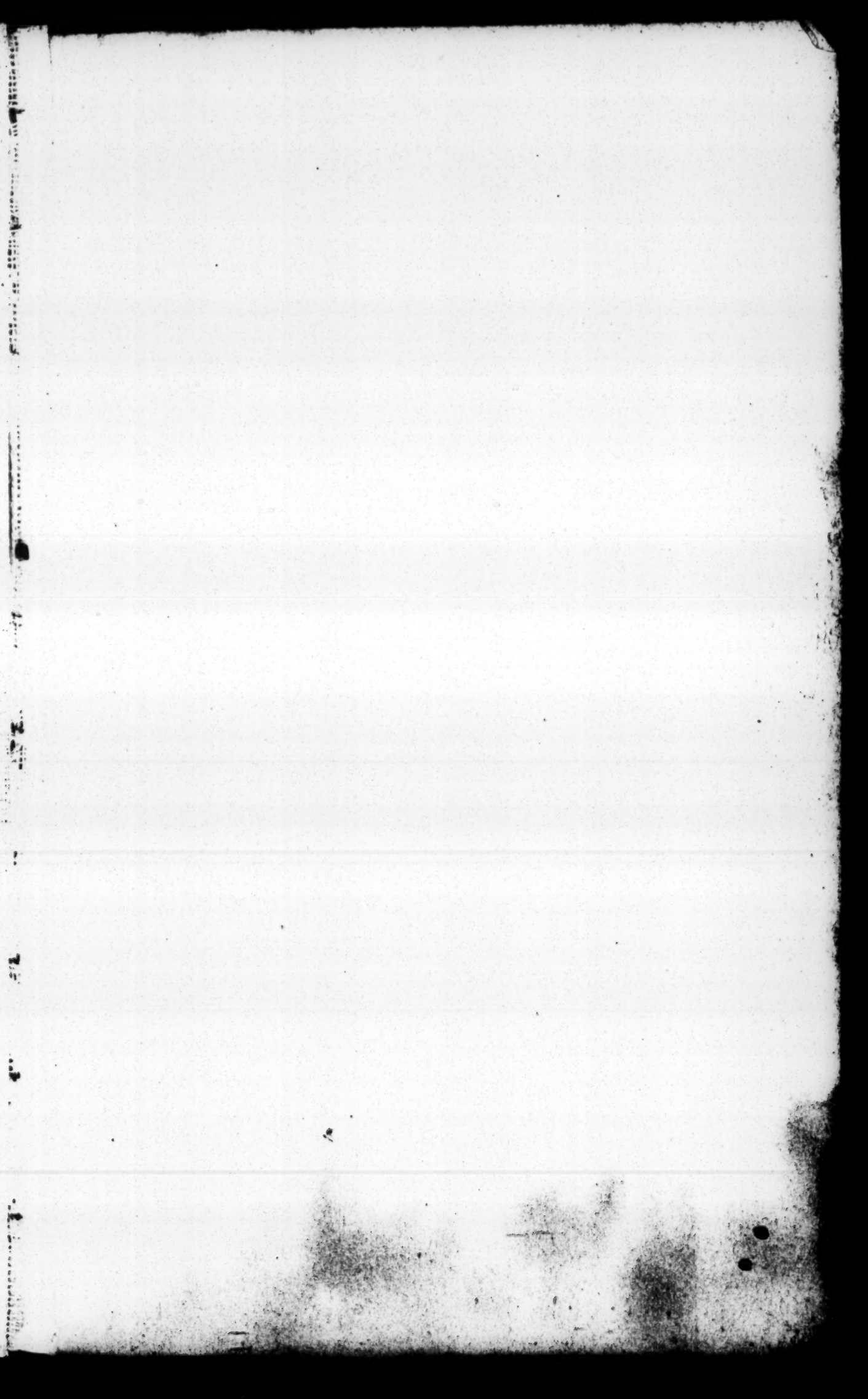
















THE  
CONFESSION  
OF  
FAITH,

And the Larger and Shorter  
CATECHISMS

*First agreed upon by the Assembly of Divines at WESTMINSTER.*

And now appointed by the General Assembly of the Kirk of Scotland, to be a part of Uniformity in Religion, between the Kirks of Christ in the three Kingdoms.

TOGETHER WITH

The Directions of the General Assembly concerning secret and private Worship: And the Sum of saving Knowledge, with the practical Use thereof.



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# THE CONFESSION OF F A I T H,

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mity in Religion, between the Kirks of  
Christ in the three Kingdoms.

## C H A P. I. Of the Holy Scripture.

**A**Lthough the light of Nature, and the Works of  
Creation and Providence, do so far manifest the  
Goodness, Wisdom, and Power of God, as to leave  
men unexcusable *a*, yet are they not sufficient to  
give that knowledge of God and of his Will, which  
is necessary unto Salvation *b*: Therefore it pleased  
the Lord at sundry times, and in divers manners, to  
reveal himself, and to declare that his Will unto his  
Church *c*, and afterwards for the better preserving  
and propagation of the Truth, and for the more suc-  
cessful establishment and comfort of the Church against the  
corruption of the Flesh, and the malice of Satan, and  
of the World, to commit the same wholly unto  
writing *d*; which maketh the holy Scripture to be  
most necessary *e*, these former ways of Gods reveal-  
ing his Will unto his People, being now ceased *f*:

*a* Rom. 2. 14, 15. and 1. 19, 20. *Psal.* 19. 1, 2, 3.  
*Psalm.* 1. 32: with chap. 2. 1. *b* 1 Cor. 1. 21. 1 Cor.  
13, 14. *c* Heb. 1. 1. *d* Prov. 22. 19, 20, 21. *Psalm.*  
3. 4. Rom. 15. 4. Mat. 4. 4, 7, 10 *1st* Tim. 2. 20.



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II. Under the name of holy Scripture or the Word of God written, are now contained all the Books of the Old and New Testament, which are these.

### Of the Old Testament.

<b>G</b> enesis	II. Chronicles	Daniel
Exodus	Ezra	Hosea
Leviticus	Nehemiah	Joel
Numbers	Esther	Amos
Deuteronomie	Job	Obadiah
Joshua	Psalms	Jonah
Judges	Proverbs	Micah
Ruth	Ecclesiastes	Nahum
I. Samuel	The Song of	Habbakkuk
II. Samuel	Isaiah (Songs	Zephaniah
I. Kings	Jeremiah	Haggai
II. Kings	Lamentations	Zechariah
I. Chronicles	Ezekiel	Malachi.

### Of the New Testament, the Gospels according to

<b>M</b> atthew	Ephesians	The Epistle of
Mark	Philippians	James
Luke	Colossians	The I. and II.
John	I. Thessalonians	Epistles of Peter
The Acts of the	II. Thessalonians	The I. II. &
Apostles	I. Timothy	Epistles of John
Pauls Epistles to	II. Timothy	The Epistle of
the Romans	To Titus	Jude
I. Corinthians	To Philemon	The Revelation
II. Corinthians	The Epistle to	of John the
Galatians	the Hebrews	Divine.

All which are given by inspiration of God, to be a rule of faith and life g. g Luke 16, 19, 31. Eph 20. Rev. 21, 18, 19. 2 Tim. 3 16.



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III. The Books commonly called *Apocrypha*, no being of Divine Inspiration are no part of the Canon of the Scripture, and therefore are of no Authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane writings *h*.

*h Luke 24. 17. 44. Rom. 3. 2. 2 Pet. 1. 21.*

IV. The authority of the holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or Church, but wholly upon God ( who is Truth it self ) the Author thereof : and therefore is to be received, because it is the Word of God *i*.

*i 2 Pet. 19. 21. 2 Tim. 3. 16. 1 John 5. 9. 1 Thess. 2. 13.*

V. We may be moved and induced by the Testimony of the Church, to an high and reverent esteem of the holy Scripture *k*. And the Heavenliness of the Matter, the Efficacy of the Doctrine, the Majesty of the Style, the consent of all the Parts, the scop of the whole ( which is, to give all glory to God ) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the entire Perfection thereof, are arguments whereby it doth abundantly evidence it self to be the Word of God ; yet notwithstanding, our full persuasion and assurance of the infallible Truth, & Divine Authority thereof, is from the inward Work of the holy Spirit, bearing witness by & with the Word in our hearts *l*.

*k 1 Tim. 3. 15. 1 I Joh. 2. 20, 27. John 6. 43. 4. 1 Cor. 14. 10, 11, 12. Isa. 55. 21.*

VI. The whole Counsel of God concerning all things necessary for his own glory, mans salvation, with, and life is either expressly set down in Scripture, or by good & necessary consequence may be deduced

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from Scripture, unto which nothing at any time is to be added, whether by new Revelation of the Spirit or traditions of Men *m*. Nevertheless we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word *n*: and that there are some circumstances concerning the Worship of God, and Government of the Church, common to humane actions and societies, which are to be ordered by the light of Nature and Christian Prudence, according to the general Rules of the Word, which are always to be observed *o*.

*m* 2 Tim. 3. 15, 16, 17. Gal. 1. 8, 9. 2 Thess. 2. 2. *n* John 6. 45. 1 Cor. 2. 9, 10, 11, 12. *o* 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40.

**VII.** All things in Scripture are not alike plain in themselves, not alike clear unto all *p*: yet these things which are necessary to be known, believed, and observed for salvation, are so clearly propounded, and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them *q*.

*p* 2 Pet. 1. 16. *q* Psal. 119. 105. 130.

**VIII.** The Old Testament in Hebrew ( which was the Native Language of the People of God of old, ) and the New Testament in Greek, ( which at the time of the writing of it, was most generally known to the Nations ) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authenticall *r*, so as all controversies of Religion, the Church is finally to appeal unto them *s*. But, because these Originall Tongues are not known to all the People of God



who have right unto, and interest in the Scripture, and are commanded in the fear of God, to read and search them *r*; therefore they are to be translated into the vulgar Language of every Nation into which they come *u*, that the Word of God dwelling plentifully in all, they may worship him in an acceptable manner, and through patience and comfort of the Scriptures, may have hope *x*. *r. Mat. 5. 18. Isa. 8. 20. Acts 15. 15. John 5. 39 46. t John 5. 39. u I Cor. 14. 6. 9. 11. 12. 24. 27. 28. w Col 3. 16. x Rom. 15. 4.*

IX. The Infallible Rule of Interpretation of Scripture is the Scripture it self; and therefore when there is a question about the true and full sense of any Scripture ( which is not manifold, but one ) it must be searched and known by other places that speak more clearly *y*. *y 2 Pet. 1. 20, 21. Acts 15. 15, 16.*

X. The Supream Judge, by which all controversies of Religion are to be determined, and all decrees of Councils, Opinions of ancient Writers, Doctrines of men, and private spirits are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture *z*. *z Mat. 22. 29, 31. Eph. 2. 20. with Acts 28. 25.*

## CHAP. II.

### *Of God, and of the Holy Trinity.*

There is but one only *a*, living, and true God *b*, who is infinite in Being and Perfection *c*, a most pure spirit *d*, invisible *e*, without body, parts *f*, or passions *g*, immutable *h*, immense *i*, eternal *k*, incomprehensible *l*, Almighty *m*, most wise *n*, most holy *o*, most free *p*, most absolute *q*, working all things according to the counsel of his own most able and most righteous Will *r*, for his own glory *s*,  
A 4 most

most loving *t*, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin *u*, the rewarder of them that diligently seek him *w*, and withal, most just and terrible in his judgements *x*, hating all sin *y*, and who will by no means clear the guilty *z*. *a* Deut. 6. 4. I Cor. 8. 4. 6. *b* 1 Thes. 1. 9. Jer. 10. 10. *c* Job 11. 7, 8. 9. Job 26. 14. *d* Job. 4. 4. *e* 1 Tim. 1. 17. *f* Deut. 4. 15, 16. Job. 4. 24. with Luke. 24. 39. *g* Acts 14. 11. 15. *h* 1 Tim. 1. 17. Mal. 3. 6. *i* 1 Kings 8. 27. Jer. 23. 23. 24. *k* Psal. 90. 2. 1 Tim. 1. 17. *l* Psal. 145. 3. *m* Gen. 17. 1. Rev. 1. 8. *n* Rom. 16. 27. *o* Isa 6. 3. Rev. 4. 8. *p* Psal. 115. 2. *q* Exod. 3. 14. *r* Eph. 1. 11. *s* Prov. 16. 4. Rom. 11. 36. *t* 1 John 4. 8, 16. *u* Exod. 34. 6, 7. *w* Heb. 11. 6. *x* Neh. 9. 32, 33. *y* Psal. 5. 5. 6. *z* Nah. 1. 2, 3. Exod. 34. 7.

II. God hath all life *a*, glory *b*, goodness *c*, blessedness *d*, in, and of himself; and is alone in, and unto himself all-sufficient, not standing in need of any creatures which he hath made *e*, nor deriving any glory from them *f*, but only manifesting his own glory, in, by, unto, and upon them: He is the alone fountain of all being, of whom, through whom, and to whom are all things *g*, and hath most Sovereign dominion over them, to do by them, for them, and upon them whatsoever himself pleaseth *h*. In his sight all things are open and manifest *i*, his Knowledge is infinite, infallible, and independent upon all creature *k*, so as nothing is to him contingent or uncertain *l*. He is most holy in all his counsels, in his works, and in all his commands *m*. To him is due from Angels and Men, and every other creature whatsoever worship, service, or obedience he hath pleased to require of them *n*.



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a John 5. 26. b *Acts* 7. 2. c *Psal.* 119. 68  
d *1 Tim.* 6. 15. *Rom.* 9. 5. e *Acts* 17. 24. 25. f *Job*  
22. 2. 3. g *Rom.* 11. 36. h *Rev.* 4. 11. i *1 Tim.* 6. 15.  
*Dan.* 4. 25. 35. j *Heb.* 4. 13. k *Rom.* 11. 33. 34.  
*Psal.* 147. 5. l *Acts* 15. 18. *Ezek.* 11. 5. m *Psal.*  
145. 17. *Rom.* 7. 12. n *Rev.* 1. 12, 13, 14.

III. In the Unity of the God head, there be three  
Persons, of one substance, power, and eternity; God  
the Father, God the Son, and God the Holy Ghost o,  
The Father is of none, neither begotten, nor proceed-  
ing: The Son is eternally begotten of the Father p,  
The Holy Ghost eternally proceeding from the Fa-  
ther and the Son q. o *1 John* 5. 7. *Mat.* 3. 16, 17.  
and 28. 19. 2 *Cor.* 13. 14. p *Joh.* 1. 14, 15. q *John*  
15. 26. *Gal.* 4. 6.

## C H A P. I I I.

### Of Gods Eternal Decree.

**G**OD from all Eternity did, by the most wise and  
holy Counsel of his will, freely, and unchange-  
ably ordain whatsoever comes to pass a: yet so, as  
thereby, neither is God the Author of sin b, nor his vi-  
olence offered to the will of the creatures, nor is the  
liberty or contingency of second causes taken away,  
but rather established c. a *Eph.* 1. 11. *Rom.* 11. 23.  
*Heb.* 6. 17. *Rom.* 9. 15, 18. b *Jam.* 1. 13. 17. *1 John*  
5. 5. c *Acts* 2. 23. *Mat* 27. 12. *Acts* 4. 17. 28.  
*John* 19. 11. *Prov.* 16. 33.

II. Although God knows whatsoever may, or can  
come to pass upon all supposed conditions d, yet hath  
he not decreed any thing, because he foresaw it as  
certain, or as that which would come to pass upon  
such conditions e. d *Acts* 15. 18. *1 Sam.* 23. 11, 12.  
*Mat.* 11. 21, 23. e *Rom.* 9. 11, 13, 16, 18.

III. By the Decree of God, for the manifestation

of his glory, some men and angels *f*, are predestinated unto everlasting life, and others fore-ordained to everlasting death *g*. *f* 1 Tim. 5. 21. Mat. 25. 41. *g* Rom. 9. 22, 23. Eph. 1. 5: 6. Prov. 16. 4.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and inchangeably pesigned, and their number is so certain, and definite that it cannot be either increased or diminished *h*.

*h* 2 Tim. 2. 19. John 13. 18.

V. Those of mankind that are predestinated unto life, God before the foundation of the World willed, according to his eternal and immutable purpose and the secret counsel and good pleasure of his Will hath chosen, in Christ unto everlasting glory *i*, out of his meer free grace and love, without any fore sight of faith or good works, or perseverance in either of them, or any other thing in the creature; as condition or causes moving him thereunto *k*: and all to the praise of his glorious grace *l*. *i* Eph. 1. 4, 9, 11. Rom 8. 30. 2 Tim. 1. 9. 1 Thess. 5. 9. *k* Rom. 9. 11, 13, 16. Eph. 1. 4, 9. *l* Eph. 1. 6. 12.

VI. As God hath appointed the Elect unto glory so hath he by the eternal and most free purpose of his will, fore-ordained all the means thereunto *m*. Wherefore they who were elected, being fallen in Adam, are redeemed by Christ *n*, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*, and kept by his power through faith unto salvation *p*. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the Elect only *q*.

*m* 1 Pet. 1. 2. Eph. 1. 4, 5. Eph. 2. 10. 2 Thes. 2. 13. *n* 1 Thes. 5. 9, 10. Tit. 2. 14. *o* Rom. 8. 30. Eph. 1. 13. *p* 1 Pet. 1. 5. *q* Joh. 17. 9. Rom. 8. 30.



to the end. *Joh. 6. 64, 65. & 10. 26. & 8. 47.*

VII. The rest of mankind, God was pleased, according to the unfearchable counsel of his own Will, whereby he extendeth, or withholdeth mercy as he pleaseth, for the glory of his Sovereign Power over his creatures, to pass by and to ordain them to dishonour and wrath, for their sin, to the praise of his glorious Justice. *r Mat. 11. 25, 26. Rom. 9. 17, 18, 21, 22. 2 Tim. 2. 19, 20. Jude v. 4. 1 Pet. 2. 8.*

VIII. The Doctrine of this high Mystery of Predestination is to be handled with special prudence & care, that men attending the will of God revealed in his Word, and yeelding obedience thereunto, may from the certainty of their effectual vocation, be assured of their eternal Election: So shall this Doctrine afford matter of praise, reverence, and admiration of God, and of humility, diligence, and abundant consolation to all that sincerely obey the Gospel. *w. Rom. 9. 20. and 11. 33. Deut. 29. 29. 1 Pet. 1. 10. u Eph. 1. 6. Rom. 11. 13. w Rom. 11. 5, 6, 20. 2 Pet. 1. 10. Rom. 8. 33. Luke 10. 20.*

## CHAP. IV.

### Of Creation.

It pleased God the Father, Son, and Holy Ghost, for the manifestation of the Glory of his eternal Power, Wisdom and Goodness, in the beginning, to create, or make of nothing the world and all things therein, whether visible or invisible, in the space of six days, and all very good. *a Heb. 1. 2. John 1. 2, 3. Gen. 1. 2. Job 26. 13. & 33. 4. b Rom. 1. 20. Jer. 10. 12. Psal. 104. 24. & 33. 5, 6. c Gen. 1. 10. Heb. 11. 3. Col. 1. 16. Acts 17. 24.*

II. After



II. After God had made all other creatures, he created Man, male and female *d*, with reasonable and immortal Souls *e*, indued with knowledge, righteousness, and true holiness, after his own Image *f*, having the Law of God in their hearts *g*, and power to fulfill it *h*, and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*. Besides this Law written in their hearts they received a command, not to eat of the tree of Knowledge of good and evil, which whiles they kept, they were happy in their communion with God *k*, and had dominion over the creatures *l*. *d* Gen. I. 27. *e* Gen. 2. 7. with Eccl. 12. 7 and Luke 23. 43. and Mat. 1. 28. *f* Gen. I. 26. Col. 3. 10. Eph. 4. 24. *g* Rom. 2. 14. 15. *h* Eccl. 7. 29. *i* Gen. 3. 6. Eccl. 7. 29. *k* Gen. 3. 17. and 3. 8, 9, 10, 11, 23. *l* Gen. I. 26, 28.

## C H A P. V.

*Of Providence.*

**G**OD the great Creator of all things, doth uphold, direct, dispose, and govern all creatures, actions and things *b*, from the greatest even to the least *c*, by his most wise and holy providence, according to his infallible fore-knowledge *e*, and the free, and immutable counsel of his own Will *f*, to the praise of the Glory of his Wisdom, Power, justice, Goodness and Mercy *g*. *a* Heb. 3. 9. *b* Dan. 4. 34, 35. Psal. 135. Acts 17. 25, 26, 28. Job 38. 39, 40, 41. Chapter *c* Mat. 10. 29, 30, 31. *d* Prov. 15. 3. Psal. 124. 2 and 145. 17. *e* Acts 15. 18. Psal. 94. 8. 9. 10, 11. *f* Eph. 1. 11. Psal. 33. 10, 11. *g* Isa. 63. 14. Eph. 3. 10. Rom. 9. 17. Gen. 45. 7. Psal. 145. 7.

II. Although in relation to the fore-knowledge

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and decree of God, the first cause, all things come to pass immutably, and infallibly *h*, yet by the same Providence he ordereth them to fall out, according to the nature of second causes either necessarily, freely, or contingently *i*. *h* *Acts* 2. 23. *i* *Gen.* 8. 22. *Jer.* 31. 35. *Exod.* 21. 13 with *Dent.* 19. 5. *1 Kings* 22. 28, 31. *Isa.* 10. 6 7

III. God in his ordinary Providence maketh use of means *k*, yet is free to work without *l*, about *m*, and against them at his pleasure *n*.

*k* *Acts* 27 31. 44. *Isa.* 55. 10, 11. *Hos.* 2. 21, 22. *1 Hos.* 1. 7. *Mat* 4. 4. *Job.* 34. 10. *m* *Rom.* 4. 19, 20, 21. *n* *2 Kings* 6. 6. *Dan.* 3. 27.

IV. The Almighty Power, unsearchable Wisdom, and infinite Goodness of God so far manifest themselves in his Providence, that it extendeth it self even to the first fall, and all other sins of angels & men *o*, and that not by a bare permission *p*, but such as hath joyned with it a most wise and powerful bounding *q*, and otherwise ordering & governing of them, in a manifold dispensation to his own holy ends *r*: yet so as the sinfulness proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

*o* *Rom.* 11. 32, 33, 34. *2 Sam.* 24. 1. with *1 Chr.* 21. 1. *1 Kings* 22. 22, 23. *1 Chr.* 10. 4, 13, 14. *2 Sam.* 16. 10. *Acts* 2. 23. *Acts* 4. 27 28. *p* *Acts* 14. 16. *q* *Psal.* 76. 10. *2 Kings* 19. 28. *r* *Gen.* 50. 20. *Isa.* 10. 6, 7, 12. *s* *James* 1, 13, 14, 17. *1 John* 2. 16. *Psal.* 50. 21.

V. The most wise, righteous, and gracious God doth often times leave for a season his own children to manifold temptations, and the corruption of their



own hearts, to chastise them for their former sins, and to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled *i*, and to raise them to a more close and constant dependance for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends *u*. *t* 2 Chr. 32. 25, 26, 31. 2 Sam 24 1. *u* 2 Cor 12. 7, 8, 9. Psal. 73. throughout. Psal. 77. 1. 10, 12. Mark 14. 66. to the end. *w* John 21. 15, 16, 17.

VI. As for those wicked and ungodly men, whom God as a righteous Judge for former sin doth blind and harden *w*, from them he not only withholdeth his grace, whereby they might have been inlightened in their understandings, and wrought upon in their hearts *x*; but sometimes also withdraweth the gifts which they had *y*, and exposeth them to such objects as their corruption makes occasion of sin *z*, and with all, gives them over to their own lusts, the temptations of the World, and the power of Satan *a*, whereby it comes to pass that they harden themselves even under these means, which God useth for the softning of others *b*. *w* Rom. 1. 24, 26, 28. & 11. 7, 8. *x* Deut. 29. 4. *y* Mat. 13 12. & 25 29. *z* Deut. 2. 30. 2 Kin. 8. 12, 13. *a* Psal. 81. 11, 12. 2 Thes 2. 10, 11, 12. *b* Exod. 7. 3. *w* Exod. 8. 15, 32. 2 Cor. 2. 15, 16. Isa. 8. 14. 1 Pet. 2. 7, 8. Isa. 6. 9, 10. *w* Acts 28. 26, 27.

VII. As the Providence of God doth in general reach to all creatures, so after a most special manner it taketh care of his Church, and disposeth all things to the good thereof *c*. *c* 1 Tim. 4. 10. Amos 9. 8, 9. Rom. 8. 28. Isa. 43. 3, 4, 5, 14.



CHAP. VI.

Of the fall of Man, of Sin, and of the punishment thereof.

**O**UR first Parents being seduced by the subtilty and temptation of satan, sinned in eating the forbidden fruit *a*. This their sin, God was pleased according to his wise and holy counsel, to permit, having purposed to order it to his own glory *b*.

*a* Gen. 3. 13. *2* Cor. 11. 3. *b* Rom. 11. 32.

**II.** By this sin they fell from their original righteousness and communion with God *c*, and so became dead in sin *d*, and wholly defiled in all the faculties and parts of soul and body *e*. *c* Gen. 3. 6, 7, 8. *Eccl.* 7. 29. *Rom.* 3. 23. *d* Gen. 2. 17. *Eph.* 2. 1. *e* *Tit.* 1. 15. *Gen.* 6. 5. *Jer.* 17. 9. *Rom.* 3. 10. *to* 19.

**III.** They being the root of all mankind the guilt of this sin was imputed *f*, and the same death in sin and corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

*f* *Gen.* 1. 27, 28. *&* 2. 16, 17. and *Acts* 17. 26. with *Rom.* 5. 12, 15, 16, 17, 18, 19. and *1* *Cor.* 15. 21, 22, 45, 49. *g* *Psal.* 51. 5. *Gen.* 5. 3. *Job* 14. 4. *&* 15. 14.

**IV.** From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *h*, and wholly inclined to all evil *i*, do proceed all actual transgressions *k*. *h* *Rom.* 5. 6. *&* 8. 7. *&* 7. 18. *Col.* 1. 21. *i* *Gen.* 6. 5. *&* 8. 21. *Rom.* 3. 10, 11, 12. *k* *Jam.* 1. 14, 15. *Eph.* 2. 2, 3. *Man.* 15. 19.

**V.** This corruption of nature during this life, doth remain in those that are regenerated *l*, and although it be through Christ pardoned, and mortified: yet, both it self, and all the motions thereof, are truly and properly sin *m*. *l* *1* *John* 1. 8, 10. *Rom.* 7. 14.

17, 18, 23. *Sam.* 3. 2. *Prov.* 20. 9. *Eccl.* 7. 2.  
*m Rom.* 7. 5. 7, 8, 25. *Gal.* 5. 17.

VI. Every sin, both original and actual, being transgression of the righteous Law of God, and contrary thereunto *n*, doth in its own nature, bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and made subject to death *r*, with all miseries spiritual, temporal *t*, and eternal *u*.

*n* *I John* 3. 4. *o Rom.* 2. 15. & 3. 9. 19. *p Eph.* 2. 10. *q Gal.* 3. 10. *Rom.* 6. 23. *r Rom.* 8. 20. *s Eph.* 4. 18. *t Lam.* 3. 39. *u Mat.* 25. 41. *2 Thess.* 1. 9.

## C H A P. VII.

### *Of Gods Covenant with Man.*

**T**HE distance between God and the Creature is great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on Gods part, which he hath been pleased to express by way of Covenant *a*. *a Isa.* 40. 13, 14, 15, 16, 17. *Isa.* 54. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. *I Sam.* 2. 25. *Psal.* 113. 5, 6. and 102. 3. *Jer.* 35. 7, 8. *Luke* 17. 10. *Acts* 17. 24, 25. *Job* 22. 2, 3.

II. The first Covenant made with man, was Covenant of Works *b*, wherein life was promised Adam, and in him to his Posterity *c*, upon condition of perfect and personal obedience *d*. *b Gal.* 3. 12. *c Rom.* 10. 5. & 5. 12, 10 20. *d Gen.* 2. 17. *Gal.* 3. 10.

III. Man by his fall, having made himself unable of life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of the



faith in him that they may be saved *f*, and promising to give unto all those that are ordained unto life, his holy Spirit, to make them willing and able to believe *g*. *e Gal. 3. 21. Rom. 8. 3. and 3. 20, 21. Gen. 3. 15. Isa. 42 6. f Mark 16. 15, 16. John 3. 16 Rom. 10. 6, 9 Gal. 3. 11. g Ezek. 36. 26, 27. John 6. 44, 45.*

IV. This Covenant of Grace is frequently set forth in the Scripture by the name of a Testament, in reference to the death of Jesus Christ the Testator, and to the everlasting inheritance, with all things belonging to it therein bequeathed *h*. *h Heb. 9. 15, 16, 17. and 7. 22. Luke 22. 20. I Cor. 11. 25.*

V. This Covenant was differently administered in the time of the Law, and in the time of the Gospel *i*. Under the Law it was administered by Promises, Prophecies, Sacrifice, Circumcision, the Paschal Lamb, and other Types and Ordinances delivered to the People of the Jews; all fore signifying Christ to come *k*, which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the Elect in Faith in the promised Messiah *l*, by whom they had full remission of sins and eternal Salvation: and is called the Old Testament *m*. *i 2 Cor. 3. 6, 7, 8, 9. k Heb 8. 9, 10. chapters. Rom. 4. 11. Col. 2. 11, 12. I Cor. 5. 7. I Cor. 10. 1, 2, 3, 4. Heb. 11. 13. John 8. 56. m Gal. 3 7, 8, 9, 14.*

VI. Under the Gospel, when Christ the substance *n*, was exhibited, the Ordinances in which this Covenant is dispensed, are the preaching of the Word, and the Administration of the Sacraments of Baptism, & the Lords Supper *o*, Which though fewer in number, and administered with more simplicity, and less

out-

outward glory, yet in them, it is held forth in more fulness, evidence, and spiritual efficacy *p*, to all Nations, both Jews and Gentiles *q*: and it is called the New Testament *r*. There are not therefore two Covenants of Grace, differing in substance, but one and the same under various dispensations *s*.

*n* Col. 2. 17. *o* Mat. 28. 19, 20. *i* Cor. 11. 23, 24, 25. *p* Heb. 12. 22. to 28. Jer. 31. 33, 34. *q* Mat. 28. 19. Eph. 2. 15, 16, 17, 18, 19. *r* Luke 22. 20. *s* Gal. 3. 14, 16. Rom. 3. 21, 22, 23, 30. *Psal.* 2. 21: with Rom. 4. 3, 6, 16, 17, 23, 24. Heb. 13. 8. *Acts* 15. 11.

## CHAP. VIII. OF CHRIST the Mediator.

**I**T pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and Man *a*: the Prophet *b*, Priest *c*, and King *d*, the Head and Savior of his Church *e*, the Heir of all things *f*, and Judge of the World *g*: Unto whom he did from all eternity give a people, to be his seed *h*, and to be by him in time Redeemed, Called, Justified, Sanctified, and Glorified *i*. *a* Isa. 42. 1. *i* Pet. 1. 19, 20. *Joh.* 3. 16. *i* Tim. 2. 5. *b* *Acts* 3. 22. *c* Heb. 5. 5, 6. *d* *Psa.* 2. 6. *Luke* 1. 33. *e* Eph. 5. 23. *f* Heb. 1. 2. *g* *Acts* 17. 31. *h* *Joh.* 17. 6. *Psal.* 22. 30. *Isa.* 53. 10. *i* *i* Tim. 2. 6. *Isa.* 53. 4, 5. *i* Cor. 1. 30.

**II.** The Son of God, the second Person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did when the fulness of time was come, take upon him mans nature *k*: with all the essential Properties, and common infirmities thereof, yet without sin *l*: being conceived by the pow-



power of the holy Ghost, in the womb of the Virgin Mary, of her substance *m*. So that two whole, perfect, and distinct natures, the God head and the Manhood, were inseparably joyned together in one Person, without conversion, composition, or confusion *n*. Which Person is very God, and very Man, yet one Christ, the only Mediator between God and Man *o*.

*k Joh. I. 1. 14. I Joh. 5. 20. Phil. 2. 6. Gal. 4. 4. l Heb. 2. 14. 16, 17. Heb. 4. 15. m Luk. I. 27, 31, 35. Gal. 4. 4. n Luk. 31. 35. Col. 2. 9. Rom. 9. 5. I Pet. 3. 18. I Tim. 3. 16. o Rom. I. 3, 4. I Tim. 2. 5.*

III. The Lord Jesus in his humane nature, thus united to the divine, was sanctified and anointed with the holy Spirit, above measure *p*, having in him all the treasures of wisdom and knowledge *q*, in whom it pleased the Father, that all fulness should dwell *r*, to the end that being holy, harmless, undefiled, and full of grace and truth *s*, He might be thorowly furnished to execute the office of a Mediator, and Surety *t*, which office he took not unto himself, but was thereunto called by his Father *u*, who put all power and judgement into his hand, and gave him commandment to execute the same *w*.

*p Psal. 45. 7. Joh. 3. 34. q Col. 2. 3. r Col. I. 19. f Heb. 7. 26. Joh. I. 14 t Act. 10. 38. Heb. 12. 24. & 7. 22. u Heb. 5. 4, 5. w Joh. 5. 21, 27. Mat. 28. 18. Acts 2. 36.*

IV. This Office the Lord Jesus did most willingly undertake *x*, which that he might discharge, he was made under the Law *y*, and did perfectly fulfill it *z*, endured most grievous torments immediately in his soul *a*, and most painful suffering in his body *b*, was crucified, and died *c*. was buried, and remained under the power of death, yet saw no corruption *d*. On  
th

the third day he arose from the dead *e*, with the same body in which he suffered *f*, with which also he ascended into Heaven, and there sitteth at the right hand of his Father *g*, making intercession *h*, and shall return to judge men and angels at the end of the World *i*. x *Psal.* 40. 7, 8. with *Heb.* 10. 5. 10. *Joh.* 10. 18. *Phil.* 2. 8. y *Gal.* 4. 4. z *Mat.* 13. & 5. 17. a *Mat.* 26. 37, 38. *Luke* 22. 44. *Mat.* 27. 46. b *Mat.* 26, 27. chap. c *Phil.* 2. 8. d *Acts* 2. 23, 24, 27. & 13. 37. *Rom.* 6. 9. e *I Cor.* 15. 3, 4. f *Joh.* 20. 25, 27. g *Mark* 16. 19. h *Rom.* 8. 34. *Heb.* 9. 24. and 7. 25. i *Rom.* 14. 9, 10. *Acts* 1. 11. *Acts* 10. 42. *Mat.* 13. 40, 41, 42. *Jude* v. 6. z *Pet.* 2. 4.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit, once offered up unto God, hath fully satisfied the justice of his Father *k*, and purchased not only Reconciliation; but an everlasting Inheritance in the Kingdom of Heaven, for all those whom the Father hath given unto him *l*. k *Rom.* 5. 15. *Heb.* 9. 12, 16. and 10. 14. *Eph.* 5. 2. *Rom.* 3. 25, 26. l *David* 9. 24, 26. *Col.* 1. 19, 20. *Eph.* 1. 11, 14. *Joh.* 17. 2. *Heb.* 9. 12, 15.

VI. Although the work of Redemption was not actually wrought by Christ till after his Incarnation, yet the vertue, efficacy, and benefits thereof were communicated unto the Elect in all ages successively from the beginning of the World, in, and by the Promises, Types & sacrifices, wherein he was revealed and signified to be the seed of the Woman which should bruise the Serpents head, and the Lamb slain from the beginning of the World, being yesterday and to day, the same, and for ever *m*.



m *Gal. 4. 4, 5.* *Gen. 3. 15.* *Rev. 13. 8.* *Heb. 13. 8.*

VII. Christ in the work of mediation, acteth according to both Natures, by each Nature doing that which is proper to it self *n*: yet by reason of the unity of the Person, that which is proper to one nature is sometimes in Scripture attributed to the person denominated by the other nature *o*.

n *Heb. 9. 14.* *1 Pet. 3. 18.* o *Acts 20. 28.* *John 3. 13.* *1 John 3. 16.*

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly and effectually apply, and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, and by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit to believe and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their enemies by his Almighty Power and Wisdom, in such manner and ways, as are most consonant to his wonderful and unsearchable dispensation *t*. *p* *John 6. 37, 39. & 10. 15, 16.* *q* *1 John 2. 1, 2.* *Rom. 8. 34.* *r* *John 15. 13, 15.* *Eph. 1. 7, 8, 9.* *John 17. 6.* *s* *John 14. 16.* *Heb. 12. 2.* *2 Cor. 4. 13.* *Rom. 8. 9, 14. & 15. 18, 19.* *John 17. 17.* *t* *Psal. 110.* *1 Cor. 15. 25, 26.* *Mal. 4. 2, 3.* *Col. 2. 15.*

## CHAP. IX.

### Of Free Will.

**G**OD hath indued the Will of Man with that natural liberty that is neither forced, nor by any absolute necessity of Nature, determined to do good or evil *a*. *a* *Mat. 17. 12.* *Jam. 1. 14.* *Deut. 30. 19.*

II. Man in his state of innocency, had freedom and power to will, and to do that which was good and well pleasing to God *b*; but yet mutably, so that he might fall from it *c*.

*b* *Eccl. 7.*



b *Eccl.* 7. 29. *Gen.* 1. 26. c *Gen.* 2. 16, 17. & 3. 6.

III. Man by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying Salvation d, so as a natural man being altogether averse from that good e, and dead in sin f, not able, by his own strength, to convert himself, or prepare himself thereunto g.

d *Rom.* 5. 6. and 8. 7. *John* 15. 5. c *Rom.* 3. 10, 11. f *Eph.* 2. 5. *Col.* 2. 13. g *John* 6. 44, 65. *Eph.* 2. 3, 4, 5. *I Cor.* 8. 14. *Tir* 3. 3, 4, 5.

IV. When God converts a sinner, and translates him into the state of Grace, he freeth him from all natural bondage under sin h, and by his grace alone enables him freely to will, and to do that which is spiritually good i, yet so as that by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil k.

h *Col.* 1. 13. *Joh* 8. 34, 36. i *Phil.* 2. 13. *Rom.* 6. 22. k *Gal.* 5. 17. *Rom* 7. 15, 18, 19, 21, 23.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only.

l *Eph.* 4. 13. *Heb* 12. 23. *I Joh.* 3. 2. *Jude* v. 24.

## C H A P X.

### Of Effectual Calling.

**A**LL those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call a, by his word and Spirit b, out of that state of Sin and Death, which they are by Nature, to grace and salvation by Jesus Christ c, enlightning their minds, spiritually and savingly to understand the things of God d, taking away the heart of stone, and giving unto them

part of flesh e, renewing their wills, and by his almighty Power determining them to that which is good f, and effectually drawing them to Jesus Christ yet so as they come most freely, being made willing by his grace h.

a Rom. 8. 30. & 11. 7 Eph. 1. 10. 11. b 2 Thess. 13. 14. 2 Cor. 3. 3. 6. c Rom. 8. 2. Eph. 2. 1, 4, 5. 2 Tim. 1. 9. 10. d Acts 26. 18. 1 Cor. 2. 12. Eph. 1. 17, 18. e Ezek 36. 26. f Ezek 11. 2. & 36. 27. Phil. 2. 13. Deut. 30. 6. g Eph. 1. 1. 7. John 6. 44, 45. h Cant. 1. 4. Psal. 110. 3. John 37. Rom. 6. 16, 17, 18.

II. This effectual Call is of Gods free and special Grace alone, not from any thing at all foreseen in man i, who is altogether passive therein, until being quickened and renewed by the holy Spirit k, he is thereby enabled to answer this call, and to embrace the grace offered, and conveyed in it l.

m 2 Tim. 1. 9. Tit. 3. 4, 5. Eph. 2. 4, 5, 8, 9. Rom. 9. 1. k 1 Cor. 2. 14. Rom. 8. 7. Eph. 2. 5. 1 Joh. 6. 37. Ezek. 36. 27. John 5. 25.

III. Elect infants dying in infancy are regenerated, and saved by Christ through the Spirit m, who worketh when, where, and how he pleaseth n. So also are all other Elect Persons who are incapable of being outwardly called by the Ministry of the Word o.

p Luke 18. 15, 16. Acts 2. 38, 39. John 3. 3, 5. John 5. 12. Rom. 8. 9. compared n, John 3. 8. o John 5. 12. Acts 4. 12.

IV. Others not Elected, although they may be called by the Ministry of the Word p, and may have some common operations of the Spirit q, yet they never truly come unto Christ, and therefore cannot be saved r, much less can men, not professing the Christian



stian Religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of Nature, and the law of that Religion they do profess. And to assert and maintain that they may is very pernicious, & to be detested.

p *Mat.* 22. 14. q *Mat.* 7. 22. & 13. 20, 21. *H* 6. 4, 5. r *Joh.* 6. 64, 65, 66. & 8. 24. s *Acts* 4. *John* 14. 6. & 4. 22. & 17. 3. *Eph.* 2. 12. t 2 *J* 9, 10, 11. i *Cor.* 16. 22. *Gal.* 1. 6, 7, 8.

## C H A P. XI.

### *Of Justification.*

**T**Hose whom God effectually calleth, he also freely justifieth *a*, not by infusing righteousness in them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christs sake alone: nor by imputing faith it self, or of believing, or any other Evangelical obedience to them, as their righteousness, but by imputing obedience and satisfaction of Christ unto them *b*, who receiving and resting on him and his righteousness by faith, which faith they have not of themselves, is the gift of God *c*.

a *Rom.* 8. 30. and 3. 24. b *Rom.* 4. 5, 6, 7, 8. 2 *C* 5. 19, 21. *Rom.* 3. 22, 24, 25. 27, 28. *Tic.* 3. 5, 7. *E* 1. 7. *Jer.* 23. 6. *1 Cor.* 1. 30, 31. *Rom.* 5. 17, 18, c *Acts* 10. 44. *Gal.* 2. 16. *Phil.* 3. 9. *Acts* 38, 39. *Eph.* 2. 7, 8.

II. Faith thus receiving and resting on Christ and his righteousness, is the alone instrument of Justification *d*; yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love *e*.

d *John*



d *John* 1. 12. *Rom.* 3. 18. and 5. 1. e *2am.* 2. 7, 22, 26. *Gal.* 5. 6.

III. Christ by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his fathers justice in their behalf, Yet in as much as he was given by the Father for them g, and his obedience and satisfaction accepted in their stead h, and both freely, not for any thing in them, their justification is only of free grace i, that both the exact justice, and rich grace of God, might be glorified in the justification of sinners k.

f *Rom.* 5. 8, 9, 10, 19. *1 Tim.* 2. 5, 6. *Heb.* 10. 10, 14. *Dan.* 9. 24, 26. *Isa.* 53. 4, 5, 6, 10, 11, 12. g *Rom.* 8. 32. *2 Cor.* 5. 21. *Mat.* 3. 17. *Eph.* 5. 2. i *Rom.* 3. 24. *Eph.* 1. 7. k *Rom.* 3. 16. *Eph.* 2. 7.

IV. God did from all eternity decree to justify all the Elect l; and Christ did in the fulness of time, die for their sins, & rise again for their justification m: nevertheless they are not justified until the Holy Spirit doth in due time actually apply Christ unto them n. l *Gal.* 3. 8. *1 Pet.* 2. 19, 20. *Rom.* 8. 30. *Gal.* 4. 4. *1 Tim.* 2. 6. *Rom.* 4. 25. n *Col.* 1. 21, 23. *Gal.* 2. 16. *Tit.* 3. 4, 5, 6, 7.

V. God doth continue to forgive the sins of those that are justified o: and although they can never fall from the state of Justification p, yet they may by their sins fall under Gods fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance q.

o *Mat.* 6. 12. *1 Job.* 1. 7, 9 and 2. 1, 2. p *Luke* 22. *John* 10. 28. *Heb.* 10. 14. q *Psal.* 89. 31, 33. *Psal.* 51. 7, 8, 9, 10, 11, 12. *Psal.* 32. 5.

*Matth.* 26. 75. *I Cor.* 11. 30, 32. *Luke* 1. 20.

VI. The justification of Believers under the Old Testament, was in all these respects, one and the same with the justification of Believers under the New Testament *r.* *Gal.* 3. 9, 13, 14. *Rom.* 4. 23, 24. *Heb.* 13. 8.

## C H A P. XII.

### Of Adoption.

**A**LL those that are justified, God vouchsafeth, and for his only Son Jesus Christ, to make partakers of the grace of Adoption *a*, by which they are taken into the number, and enjoy the Liberties and Privileges of the Children of God *b*, have his Name put upon them *c*, receive the Spirit of Adoption, have access to the throne of Grace with boldness *e*, enabled to cry Abba Father *f*, are pitied *g*, protected, provided for *i*, and chastened by him as by a Father, yet never cast off *l*, but sealed to the day of redemption *m*, and inherit the promises *n*, as heirs of everlasting Salvation *o*. *a Eph.* 1. 5. *b Gal.* 4. 4, 5. *Rom.* 8. 17. *John* 1. 12. *c Jer.* 14. 9. *2 Cor.* 6. 18. *Revel.* 12. *d Rom.* 8. 15. *e Eph.* 3. 12. *Rom.* 5. 2. *f Gal.* 4. 6. *g Psal.* 103. 13. *h Prov.* 14. 26. *i Mat.* 6. 30. *1 Pet.* 5. 7. *k Heb.* 12. 6. *l Lam.* 3. 31. *m Eph.* 4. *n Heb.* 6. 12. *o 1 Pet.* 1. 3, 4. *Heb.* 1. 14.

## C H A P. XIII.

### Of Sanctification.

**T**HEY who are effectually called and regenerated, having a new heart, and a new spirit created in them, are further sanctified really and personally through the virtue of Christs death and resurrection, by his Word and Spirit dwelling in them *b*; the



minion of the whole body of sin is destroyed c, and the several lusts thereof are more and more weakned and mortified d, and they more and more quickned and strenghtned in all saving graces e, to the practise of true holiness, without which no man shal see the Lord f. a 1 Cor. 6. 11. Acts 20. 32. Phil. 3. 10. Rom. 6. 5, 6. b John 17. 17. Eph. 5. 26. 2 Thess. 2. 13. c Rom. 6. 6. 14. d Gal. 5. 24. Rom. 8. 12. e Col. 1. 11. Eph. 3. 16. to 19. f 2 Cor. 7. 1. Heb. 12. 14.

II. This Sanctification is throughout, in the whole man g, yet imperfect in this life, there abideth still some remnants of corruption in every part h, whence riseth a continual and irreconcilable war, the flesh lusting against the spirit, & the spirit against the flesh i g 1 Thess. 5. 23. h 1 John 1. 10. Rom. 7. 18, 23. Phil. 3. 12. i Gal. 5. 17. 1 Pet. 2. 11.

III. In which war, although the remaining corruption for a time may much prevail k, yet through the continual supply of strength from the sanctifying spirit of Christ, the regenerate part doth overcome l, and so the Saints grow in grace m, perfecting holiness in the fear of God n. k Rom. 7. 23. l Rom. 6. 14. 1 John 5. 4. Eph. 4. 15, 16. m 2 Pet. 3. 18. 2 Cor. 13. 18. n 2 Cor. 7. 1.

## C H A P. XIV.

### *Of Saving Faith.*

**T**He grace of Faith, whereby the Elect are enabled to believe to the saving of their souls a, is the work of the Spirit, of Christ in their hearts b, and is ordinarily wrought by the Ministry of the Word c, by which also, and by the administration of the Sacraments and Prayer, it is increased and strenghtned d, a Heb. 10. 39. b 2 Cor. 4. 13. Eph. 1. 17, 18, 19. c



28. c *Rom.* 10. 14 17. d *1 Pet.* 2. 2. *Acts* 20. 31.  
*Rom.* 4. 11. *Luke* 17. 5. *Rom.* 1. 16, 17.

II. By this Faith a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself speaking therein e, and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, trembling at the threatenings g, and embracing the Promises of God for this life, and that which is to come h. But the principal acts of saving Faith, are accepting, receiving, and resting upon Christ alone for Justification, Sanctification and eternal Life; by the vertue of the Covenant of Grace i.

e *John* 4. 42. i *Thes* 3. 13. j *Joh.* 5. 10. *Acts* 24. 24.  
 f *Rom.* 16. 26. g *Isa.* 66. 2. h *Heb.* 11. 13. i *Tim.* 4. 10.  
 j *John* 1. 12. *Acts* 16. 31. *Gal.* 2. 20. *Acts* 15. 7.

III. This Faith is different in degrees, weak and strong k, may be often and many ways assailed, and weakened, but gets the victory l, growing up in maturity to the attainment of a full assurance through Christ Jesus who is both the Author and Finisher of our Faith.

k *Heb.* 5. 13, 14. *Rom.* 4. 19, 20. *Mat.* 8. 10. c 30.  
 l *Luk.* 22. 31, 32. *Eph.* 6. 16. i *Joh.* 5. 4, 5. m *Heb.* 6. 11, 12. n *10.* 22. *Col.* 2. 2. n *Heb.* 12. 2.

## CHAP. XV.

### Of Repentance unto Life.

**R**epentance unto life is an Evangelical Grace and Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of Faith in Christ b. a *Zach.* 12. 10. *Acts* 11. 18. b *Luk.* 24. 47. *Mark* 1. 15. *Acts* 20. 21.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness

ness of his sins, and contrary to the holy nature, and righteous Law of God, and upon the apprehension of his mercy in Christ, to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God c, purposing and endeavoring to walk with him in all the ways of his Commandments d.

c *Ezek* 18. 30, 31. & 36. 31. *Isa.* 30. 22. *Psal.* 51. 4. *Jer.* 31. 18, 19. *Joel* 2. 12, 13. *Amos* 5. 15. *Psal.* 119. 128. *Cor.* 7. 11. d *Psal.* 119. 6, 59; 106. *Luke* 1. 6. *Kings* 23. 25.

III. Although Repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of Gods free Grace in Christ f, yet is it of such necessity to all sinners, that none may expect pardon without it g. e *Ezek.* 36. 30, 32. & 16. 61, 62, 63. f *Hos.* 14. 2, 4. *Rom.* 3. 24. *1st* *Cor.* 1. 7. g *Luke* 13. 3, 5. *Acts* 17. 30, 31.

IV. As there is no sin so small, but it deserves damnation h; so there is no sin so great that it can bring damnation upon those who truly repent i.

h *Rom.* 6. 23. *Rom.* 5. 12. *Mat.* 12. 36. i *Isa.* 55. *Rom.* 8. 1. *Isa.* 1. 16, 18.

V. Men ought not to content themselves with a general Repentance, but it is every mans duty to endeavor to repent of his particular sins, particularly k. *Psal.* 19. 13. *Luke* 19. 8. *1st* *Tim.* 1. 13, 15.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof: upon which, and the forsaking of them, he shall receive mercy m, so he that scandalizeth his brother, or the Church of Christ, ought to be willing by a private or publick confession, and sorrow for his sin, to declare his repentance to those that are offended n, who are thereupon to be reconciled to him, & in love



to receive him o. 1 *Psal.* 51. 4 5 7 9. 14. & 32. 5. m *Prov.* 23. 13. 1 *John* 1. 9. n *Jam.* 5. 16. *Luke* 17. 4. *Josh.* 7. 19. *Pf.* 51. throughout. o 2 *Cor* 2 8.

## C H A P. XVI.

## Of Good Works.\*

**G**OOD Works are only such as God hath commanded in his holy Word a, and not such as without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention b.

a *Mica's* 6 8. *Rom.* 12. 2. *Heb.* 13. 21. b *Mat.* 15. 9. *Isa.* 29. 13. 1 *Pet.* 1. 18. *Rom.* 10. 2. *Jd.* 16. 2. 1 *Sam.* 15. 21, 22, 23.

II. These good Works done in obedience to God's Commandments are the fruits and evidences of a true and lively faith c; and by them, Believers manifest their thankfulness d, strengthen their assurance e, edify their Brethren f, adorn the profession of the Gospel g, stop the mouths of the adversaries h, and glorify God i, whose workmanship they are, created in Christ Jesus thereunto k; that having their fruit in holiness, they may have the end, Eternal Life l.

c *Jam.* 2. 18. 22. d *Pf.* 116. 12. 13. 1 *Pet.* 2. 9. e 1 *Cor.* 2. 3, 5. 1 *Pet.* 1. 5. 10. 10. f 2 *Cor.* 9. 2. *Mat.* 5. 16. g *Tit.* 2. 5. 10. 12. 1 *Tim.* 6. 1. h 1 *Pet.* 2. 15. i 1 *Cor.* 2. 12. *Phil.* 1. 11. *Job.* 15. 8. k *Eph.* 2. 10. l *Rom.* 6. 22.

III. Their ability to do good works, is not of themselves, but wholly from the spirit of Christ. And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same holy Spirit, to work in them to will and to do, of his good pleasure. And are they not hereupon to grow negligent, as if they were not bound to perform any duty, unless upon



special motion of the Spirit, but they ought to be diligent in stirring up the grace of God that is in them o  
m John 15. 4 6. Ezek. 36 26, 27. n Phil. 2. 13. &  
4. 13. 2 Cor 3 5. o Phil. 2 12. Heb. 6. 11, 12. 2 Pet.  
1 3 5 1. 11. Isa. 64 7. 2 Tim. 1. 6. Acts 26. 6, 7.  
Jude v. 20, 21.

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do p.

p Luke 17. 10. Neh. 13. 22. Job 9. 2 3. Gal. 5. 17.

V. We cannot by our best works merit pardon of sin, or eternal life at the hand of God, by reason of the great disproportion that is between them and the glory to come, & the infinite distance that is between us and God, whom, by them we can neither profite, nor satisfy for the debt of our former sins q, but when we have done all we can, we have done but our duty, and are unprofitable servants r, and because as they are good, they proceed from his Spirit s, and as they are wrought by us, they are defiled, and mixed with so much weakness and imperfection, that they cannot endure the severity of Gods Judgement t.

q Rom. 3 20. & 4. 2, 4, 6. Eph 2. 8 9. Tit. 3. 5, 6, 7. Rom. 8 18. Ps. 16. 2. Job 22. 2, 3. & 35. 7, 8. Luk 17 10. Gal 5. 22 23. t Isa 64. 6. Gal. 5. 17. Rom. 7. 15 18. Ps. 143. 2. & 130 3.

VI. Yet notwithstanding the persons of Believers being accepted through Christ, their good works also are accepted in him u, not as though they were in this life wholly unblameable and unreprouable in Gods sight w, but that he looking upon them in his Son, is pleased to accept, and reward that which is sincere, although

although accompanied with many weaknesſes and imperfections x u *Eph. 1.6. 1 Pet. 2.5. Ex. 28.38. Gen. 4.4. with Heb. 11.4. w Job 9.20. Pſal. 143.2. x Heb. 13.20, 21. 2 Cor. 8.12. Heb. 16.10. Mat. 25. 21, 23.*

VII. Works done by unregenerate men, although for the matter of them they may be things which God commands, and of good uſe both to themſelves and others y, yet becauſe they proceed not from an heart purified by faith z, nor are done in a right manner according to the word a, nor to a right end, the glory of God b, they are therefore ſinful, and cannot pleaſe God, or make a man meet to receive grace from God. And yet their neglect of them is more ſinful and diſpleaſing unto God d. y 2 Kings 10. 30, 31. 1 King 21. 27, 29. *Phil. 1.15, 16, 18. z Gen. 4.5. with Heb. 11.4, & 11.6. a 1 Cor. 13.3. Iſa 1.12. b Mat 6. 5, 16. c Hag. 2.14. Tit. 1.15. Amos 5. 21, 22. Hoſ. 1. 4. Rom 9. 16. Tit. 3. 5. d Pſ. 14. 4. & 36. 3. Job 31. 14, 15. Mat. 25. 41, to 45. and 23. 23.*

## C H A P. XVII.

### *Of the Perſeverance of the Saints.*

**T**HEY whom God hath accepted in his Beloved, & ſeſſually called, and ſanctified by his Spirit, can neither totally nor finally fall away from the ſtate of grace, but ſhal certainly perſevere therein to the end and be eternally ſaved a. a *Phil. 1.6. 2 Pet. 1. 10. John 10. 28, 29. 1 John 3. 9. 1 Pet. 1. 5. 9.*

II. This Perſeverance of the Saints depends upon their own free will, but upon the immutability of the decree of Election, flowing from the free & unchangeable love of God the Father b, upon the efficacy of the merit, and interceſſion of Jeſus Chriſt.



the abiding of the Spirit, and of the seed of God with-  
in them *d*, and the nature of the Covenant of Grace *e*,  
from all which ariseth also the certainty and infallibi-  
lity thereof *f*. *b* 2 Tim. 2. 18. 19. Jer. 31. 3. *c* Heb 10.  
10, 14, & 13. 20, 21. & 9. 12, to 15. Rom. 8. 33. to the  
end. John 17. 11, 24. Luke 22. 32. Heb. 7. 25 *d* John  
14. 16, 17. 1 John 2. 27. 1 John 3. 9. *e* Jer. 32. 40.  
1 John 10. 28. 2 Thess. 3. 3. 1 John 2. 19.

III. Nevertheless they may through the tentations  
of satan and of the world, the prevalency of corrupti-  
on remaining in them, and the neglect of the means  
of their preservation, fall into grievous sins *g*, and for  
a time continue therein *h*. whereby they incur Gods  
displeasure *i*, and grieve his holy Spirit *k*, come to be  
deprived of some measure of their graces and com-  
forts *l*, have their hearts hardened *m*, and their con-  
sciences wounded *n*, hurt, and scandalize others *o*, &  
bring temporal Judgements upon themselves *p*.

*g* Mat. 26. 70, 72, 74. *h* Ps. 51. title and vers. 14.  
*i* Isa. 64. 5, 7. 9. 2 Sam. 11. 27. *k* Eph. 4. 30. 1 Ps. 51.  
8. 10, 12. Rev. 2. 4. Can. 5. 2, 3, 4, 6. *m* Isa. 63. 17.  
Mark 6. 52 & 16. 14. *n* Psal. 32. 3, 4. & 51. 8.  
*o* 2 Sam. 12. 14. *p* Ps. 89. 31, 32. 1 Cor. 11. 32.

## CHAP. XVIII.

### *Of the assurance of Grace and Salvation.*

**A**Lthough hypocrites and other unregenerate men  
may vainly deceive themselves with false hopes,  
& carnal preiumpcions of being in the favor of God,  
and estate of salvation *a*, which hope of theirs shall  
perish *b*, yet such as truly believe in the Lord Jesus,  
and love him in sincerity, endeavoring to walk in all  
good Conscience before him, may in this life be cer-  
tainly assured that they are in the state of Grace *c*, and



and may rejoice in the hope of the glory of God which hope shall never make them ashamed *d*.

*a* Job 8. 13, 14. Mic. 3. 11. Deut. 29. 19. John 8. 4  
*b* Mat. 7. 22, 23. *c* 1 John 2. 3 & 3. 14. 1, 8, 19, 21, 24  
 & 5. 13. *d* Rom. 5. 2, 5.

II. This certainty is not a bare conjectural & probable perswasion, grounded upon a fallible hope, but an infallible assurance of Faith, founded upon the divine truth of the promises of salvation *f*, the inward evidence of these graces unto which these promises are made *g*, the testimony of the spirit of adoption witnessing with our spirits that we are the children of God *h*, which spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

*e* Heb. 6. 11, 19. *f* Heb. 6. 17, 18. *g* 2 Pet. 1. 4, 5, 11, 12. 1 John 2. 3. & 3. 14. 2 Cor. 1. 12. *h* Rom. 8. 16  
*i* Eph. 3. 13, 14 & 4. 30 2 Cor. 2. 21, 22.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long and conflict with many difficulties before he be partaker of it *k*, yet being enabled by the Spirit to know the things which are freely given him of God he may without extraordinary revelation, in the right use of ordinary means attain thereunto *l*. And therefore it is the duty of every one to give all diligence to make his calling and election sure *m*, that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance *n*, so far is it from inclining men to looseness *o*. *k* 1 John 5. 13. Isa. 50. 10. Mark 9. 24. Psal. 88. throughout. Psal. 77. to 11 Cor. 2. 12. 1 John 4. 13. Heb. 6. 11, 12. Eph. 3.

18, 19. m 2 Pet. I. 10. n Rom 5. I. 2, 5. Rom. 14. 17.  
 & 15. 13. Eph. 1. 3, 4. Psal. 4. 6, 7. & 119. 32. o I  
 Joh. 2. 1, 2 Rom. 6. I. 2. Tit. 2. II. 12. 14. 2 Cor. 7. 12.  
 Rom. 1. 12. I Joh. 3. 2, 3 Psal. 130. 5. I Joh. 1. 6, 7.

**IV.** True believers may have the assurance of their  
 salvation divers wayes shaken, diminished and inter-  
 mitted, as by negligence in preserving of it; by falling  
 into some special sin, which woundeth the conscience  
 and grieveth the spirit, by some sudden or vehement  
 temptation, by Gods withdrawing the light of his  
 countenance, and suffering even such as fear him, to  
 walk in darkness, and to have no light, yet are they  
 never utterly destitute of that seed of God, and life of  
 faith, that love of Christ and the brethren, that sincer-  
 ity of heart, and conscience of duty, out of which by  
 the operation of the Spirit, this assurance may in due  
 time be revived, and by the which in the mean  
 time they are supported from utter despair.

p Can. 5. 2, 3, 6. Ps. 51. 8, 12, 14. Eph. 4. 30, 31.  
 Ps. 77. 1, 10, 10 Mat. 26. 69, to 72. Ps. 31. 22. & 88.  
 throughout. Isa. 50. 10. q I John 3. 9. Luke 22. 32.  
 Job 13. 15. Ps. 73. 15. & 51. 8, 12. r Mic. 7. 7, 8, 9.  
 Jer 32. 40. Isa 45. 7, to 10. Ps 22. 1. & 88. throughout.

## CHAP XIX.

### *Of the Law of God.*

**G**OD gave to Adam a Law, as a Covenant of  
 works, by which he bound him, and all his poste-  
 rity, to personal, intire, exact and perpetual obedi-  
 ence, promised life upon the fulfilling, and threatened  
 death upon the breach of it, and indued him with  
 power and ability to keep it. a Gen. 26, 27. with  
 Gen. 2. 17. Rom. 2. 14, 15 & 10. 5. & 5. 12, 19. Gal.  
 3. 10, 12. Eccl. 7. 29. Job 28. 28.

II. This



II. This Law after his fall continued to be a perfect rule of righteousness; and such as was delivered by God upon *Mount Sinai*, in Ten Commandments and written in two Tables *b*: the four first Commandments containing our duty towards God, and the other six, our duty to man *c*. *b* Jam. i. 25. & 2 i. 10, 11, 12. Rom. 13 8, 9. Deut. 5. 32. & 10 4. Exod. 34. 1. *c* Mat. 2. 37, to 40.

III. Beside this Law, commonly called Moral Law, God was pleased to give to the people of *Israel*, as Church under age, Ceremonial Laws, containing several typical Ordinances, partly of worship prefiguring Christ, his Graces, Actions, Sufferings, and Benefits *d*, and partly holding forth divers Instructions of moral Duties *e*. All which Ceremonial Laws are now abrogated under the New Testament *f*.

*d* Heb. 9. ch. & 10. 1. Gal. 4. 1, 2, 3. Col. 2. 17. *e* 1 Cor. 5. 7. 2 Cor. 6. 17. Jude v. 23. *f* Col. 2. 14, 17. Dan. 9. 27. Eph. 2. 15, 16.

IV. To them also as a Body politick, he gave sundry Judicial Laws, which expired together with the state of that People, not obliging any other now, whether then the general equity thereof may require *g*. *g* Exod. 21. chap. & 22. 1, to 29. Gen. 49 10. *h* 1 Pet. 2. 13, 14. Mat. 5. 17. with v. 38. 39. 1 Cor. 9. 8, 9 10.

V. The Moral Law doth for ever bind all, as well justified Persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the Authority of God the Creator who gave it *i*. Neither doth Christ in the Gospel any way dissolve, but much strengthen the Obligation *k*. *h* Rom. 13 8, 9, 10. Eph. 6. 2. 1 Cor. 2. 3 4. 7, 8. *i* James 2 10, 11. *k* Mat. 5. 17, 19. Jam. 2 8. Rom. 3. 31.



**VI.** Although true believers be not under the law, as a Covenant of works, to be thereby justified, or condemned *l*, yet it is of great use to them, as well as to others in that, as a rule of life, informing them of the will of God & their duty, it directs & binds them to walk accordingly *m*, discovering also the sinful pollutions of their nature, hearts, and lives *n*: so as examining themselves thereby, they may come to further conviction of humiliation for, and hatred against sin *o*, together with a clearer sight of the need they have of Christ, and the perfection of his obedience *p*. It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin *q*. and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the Law *r*. The promises of it, in like manner, show them Gods approbation of obedience and what Blessings they may expect, upon the performance thereof *s*, although not as due to them by the Law, as a covenant of works *t*. So as a man doing good, & refraining from evil, because the Law encourageth the one and deterreth from the other, is no evidence of his being under the Law, and not under Grace *u*.

*l* Rom 6.14. Gal. 2.16. and 3. 13 & 4. 4 5. Acts 13. 39. Rom. 8. 1. *m* Rom. 7. 12, 22, 25 Psal. 119. 4. 5, 6. I Cor. 7. 19. Gal. 5. 14. to 23. *n* Rom. 7. 7. and 3 20. *o* Jam 1. 23. 24, 25. Rom. 7. 9 14. 24. *p* Gal. 3. 24. Rom. 7. 24. 25. Rom 8. 3, 4. *q* Jam 2. 11 Psal. 119. 101. 104. 128. *r* Ezra 9. 13, 14. Psa. 89. 30. to 34. *s* Lev. 26. 1, to 14. with 2 Cor. 6. 16. Eph. 6. 2. 3. Psal. 37. 11. Mat. 5. 5. Ps. 19. 11. *t* Gal. 2. 16. Luke 17. 10. *u* Rom. 6. 12. 14. I Pet. 3. 8, to 12 with Psal. 34. 12 to 16. Heb. 12. 28, 29.

**VII.** Neither

VII. Neither are the fore mentioned uses of Law contrary to the Grace of the Gospel, but sweetly comply with it *m*, the spirit of Christ subing and inabling the will of man to do that freely & cheerfully which the will of God revealed in the Law requireth to be done *x*. w *Gal.* 3. 21. *x* *Ezek.* 27. *Heb.* 8. 10 with *Jer.* 31. 33.

## C H A P. XX.

### *Of Christian liberty, and Liberty of Conscience.*

**T**HE liberty which Christ hath purchased for Believers under the Gospel, consists in their freedom from the guilt of sin, the condemning wrath of God the curse of the Moral Law *a*, & in their being delivered from this present evil world, bondage to Satan and dominion of sin *b*, from the evil of affliction, the sting of death, the victory of the grave, and everlasting damnation *c*; as also in their free access to God *d*, and their yeelding obedience unto him, not out of slavish fear, but a child-like love, and willing mind *e*. All which were common also to Believers under the Law *f*. But under the New Testament the Liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial Law, in which the Jewish Church was subjected *g*, and in greater boldness of access to the Throne of Grace *h* and in fuller communications of the free Spirit of God, than believers under the Law did ordinarily partake of. *a* *Tit.* 2. 14. *i* *Thess.* 1. 10. *Gal.* 3. 13. *b* *Gal.* 1. 4. *Col.* 1. 13. *Acts* 26. 18. *Rom.* 6. 14. *c* *Rom.* 8. 28. *Psa.* 119. 71. *i* *Cor.* 15. 54. to 57. *Rom.* 8. 1. *d* *Rom.* 5. 1. *2* *c* *Rom.* 8. 14, 15. *i* *Joh.* 4. 18. *f* *Gal.* 3. 9, 14. *g* *Gal.* 4. 1, to 7. *h* *5* *i*. *Acts* 15. 10, 11. *h* *Heb.* 4. 14, 16. *e* *10*. 9. 20, 21, 22. *i* *Joh.* 7. 38, 39. *2* *Cor.* 3.



13 17. 18.

II. God alone is Lord of the Conscience *k*, and hath left it free from the Doctrines and Commandments of men, which are in any thing contrary to his Word, or beside it, if matters of faith or worship *l*. So that to believe such Doctrines, or to obey such commands out of Conscience, is to betray true liberty of conscience *m*, and the requiring of an implicate faith, & an absolute and blind obedience, is to destroy liberty of conscience, and reason also *n*.

*k* Jam 4 12 Rom 14 4. 1 Act. 4. 19 & 5 29. 1 Cor. 2. 23. Mat. 23 8, 9, 10. 2 Cor. 1. 24. Mat. 15 9. in Col. 2. 20, 22 23 Gal. 1. 10. & 2 4, 5. & 5 1 in Rom 10. 17. & 14. 23. Isa. 8. 20. Acts 17. 11. John 4. 22. 2 of 5. 11. Rev. 13. 12, 16, 17, Jer. 8. 9

III. They who upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty, which is, that being delivered out of the hand of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life *o*.

*o* Gal. 5. 13. 1 Pet. 2. 16. 2 Pet. 2. 19. Job. 8. 34. Luke 1. 74, 75.

IV. And because the powers which God hath ordained, & the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another. They who upon pretence of Christian liberty shall oppose any lawful Power, or the lawful exercise of it, whether it be civil or Ecclesiastical. resist the ordinance of God *p*. And for their publishing of such opinions, or maintaining of such practises as are contrary to the light of nature, or to the known Principles of Christianity, whether concerning faith, worship, or conversation, or to the

Power



Power of godliness, or such erroneous Opinions Practises, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external Peace and Order which Ch hath established in the Church, they may lawfully be called to account, and proceeded against by the censures of the Church *q.* and by the power of the Civil Magistrate *r.* *p* *Mat.* 12. 25. *1 Pet.* 2. 13. 14. 16. *Ro.* 13. 1, to 8. *Heb.* 13. 17. *q* *Ro.* 13. 32. with *1 Cor.* 5. 1, 11 13. *2 John* v. 10, 11, and *2 Thes.* 3. 14. & *1 Tim.* 3. 4. 5 & *Tit.* 1. 10, 11. 13. & *Tit.* 3. 10. with *Mat.* 15. 16. 17. *1 Tim.* 1. 19 20. *Rev.* 2. 2, 14, 15. 20. *1 E.* 13. 6, to 12. *Rom* 13. 3, 4. with *2 Joh.* v. 10, 11. *Ezra* 23, 25, to 28. *Rev.* 17. 12, 16, 17. *Neh.* 13. 15 17. 22, 25. 30. *2 Kings* 23. 5 6 9, 20 21. *2 Chr.* 34. 33. *c.* 15. 12, 13, 16. *Dan.* 3. 29. *1 Tim.* 2. 2. *Isa.* 49. Zech. 13. 2, 3.

## C H A P. XXI.

*Of Religious Worship, and the Sabbath Day,*

**T**He light of Nature sheweth that there is a God who hath Lordship and Sovereignty over all, good and doth good unto all, and is therefore to be feared, loved, praised, called upon, trusted in, & served with all the heart, and with all the soul, and with all the might *a.* But the acceptable way of worshipping the true God, is instituted by himself, and limited by his own revealed Will, that he may not be worshipped according to the imaginations & devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture *b.* *a* *Rem.* 1. 20 *Act.* 17. 24. *Psa.* 119. 68. *Jer.* 10. 7 *Psa.* 31. 23 & 18. 3 *Rom.* 10. 10 *Psa.* 62. 8. *Josh.* 24. 14. *Mark* 12. 33. *b* *Deut.* 12. 30

*Mat. 15 9. Acts 17.25. Mat. 4.9.10. Deut. 4.15; 10.20. Exod. 20. 4, 5, 6. Col. 2 23.*

II. Religious Worship is to be given to God, the Father, Son, and Holy Ghost, and to him alone c, not to Angles, Saints, or any other creature d, and since the Fall, not without a Mediator; nor, in the meditation of any other, but of Christ alone e.

*c Mat. 4.10. with John 5.23. & 2:Cor. 13.14. d Col. 2 18. Rev. 19 10. Rom 1 25. e John 14. 6. 1 Tim. 2. 5 Eph. 2 18. Col. 3 17.*

III. Prayer, with thanksgiving, being one special part of Religious worship f, is by God required of all men g: and that it may be accepted, it is to be made in the Name of the Son h, by the help of his Spirit i, according to his Will k, with understanding, reverence, humility, fervency, faith, love, and perseverance l, and if vocal, in a known tongue m.

*f Phil. 4 6. g Psa. 65 2. h John 14 13 14. 1 Pet. 2. 5. i Rom 8.26. k 1 John 5. 14. l Ps. 47. 7. Eccl. 5. 1, 2. Heb. 12. 28. Gen. 18 27. Jam. 5 16 & 16 7. Mark 11.24. Mat. 6. 12. 14, 15. Col. 4, 2. Eph. 6. 18. m 1 Cor. 14. 14.*

IV. Prayer is to be made for all things lawful n, and for all sorts of men living, or that shall live hereafter o; but not for the dead p, nor for those of whom it may be known that they have sinned the sin unto death q. *n 1 John 15. 14. o Tim. 2. 1. 2. John 17. 20 2 Sam. 7 29. Ruth 4. 12. p 2 Sam. 12 21, 22, 23. with Luke 16. 25, 26. Rev. 14. 13. q 1 John 5. 16.*

V. The reading of the Scriptures with godly fear r, the sound Preaching s, and conscionable hearing of the Word, in obedience unto God, with understanding, faith, and reverence t, singing of Psalms with grace in the heart u, as also the due administration, and



and worthy receiving of the Sacraments instituted by Christ, are all parts of the ordinary Religious Worship of God *m*. beside Religious Oaths & Vows Solemn Fastings & and Thanksgivings, upon special occasions *a*, which are in their several times and seasons, to be used in an holy and Religious manner *b*

*r Acts 15. 21, Revel. 1. 3. 2 Tim. 4. 2. 1 James 1. 22. Acts 10. 33 Mat. 19. Heb. 4. 2. Isa. 66. 2. u Col. 3. 16 Eph. 5. 19. 74. 5. 13. w Mat. 28. 19. 1 Cor. 11. 23 to 29. Act 2. 4 x Deut. 6. 13. with Neh. 10. 29 y Isa. 19. 21. with 1. 45. 5. 45. z Joel 2. 12. Esther 4. 16. Mat 9. 15. 1 Cor. 7. 5. a Ps. 107. throughout, Esth. 9. 22. b Heb. 11. 2*

VI. Neither Prayer nor any other part of religious Worship, is now under the Gospel either tied unto any place or made more acceptable by any place in which it is performed: or towards which it is directed *c*, but God is to be worshipped every where *d*, in spirit and truth *e*: as in private families *f*, daily *g*, and in secret each one by himself *h*; so more solemnly in the public assemblies, which are not carelessly, or wilfully to be neglected, or forsaken when God by his Word or Providence calleth thereunto *i*.

*c John 4. 21. d Mal. 1. 11 1 Tim. 2. 8. e John 4. 23. 24. f Jer. 10. 25. Deut. 6. 6. 7. Job 15. 2 Sam. 18. 20. 1 Pet. 3. 7. Act. 10. 2 g Mat. 6. 11. h Mat. 6. Eph. 6. 18. i Isa. 56. 6 7 Heb. 10. 25. Prov. 1. 20 21. 34. & 8. 34. Act. 13. 42 Luk 4. 16. Act 2. 42.*

VII. As it is of the law of Nature, that in general due proportion of time be set apart for the worship of God: so, in his Word, by a positive, moral and perpetual Commandment, binding all men, in all ages, hath particularly appointed one day in seven for Sabbath, to be kept holy unto him *k*, which from the beginning



beginning of the world to the resurrection of Christ, was the last day of the week; and from the resurrection of Christ, was changed into the first day of the week, which in Scripture is called the Lords day *m*, and is to be continued to the end of the World, as the Christian Sabbath *n*.

*k* *Exod.* 20. 8, 10, 11. *Isa.* 56. 2, 4, 6, 7. *1 Gen.* 2. 3. *1 Cor.* 16. 1. 2. *Acts* 20. 7. *m* *Rev.* 1. 10. *n* *Exod.* 20. 8, 10. with *Mat.* 5. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when men after a due preparing of their hearts, and ordering of their common affairs, before hand do not only observe an holy rest all the day, from their own works, words and thoughts about their worldly employments and recreations *o*. but also are taken up the whole time, in the publick and private exercises of his worship, and in the duties of necessity and mercy *p*. *o* *Exod.* 20. 8. & 16. 23, 25, 26. 29, 30. & 31. 15, 16, 17. *Isa.* 58. 13. *Neh.* 13. 15, 16 to 22. *p* *Isa.* 58. 13. *Mat.* 12. 1, 10, 13.

## C H A P. XXII.

### *Of Lawful Oaths and Vows.*

A Lawful Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing solemnly, calleth God to witness what he asserteth or premiseth, and to judge him according to the truth or falshood of what he sweareth *b*. *a* *Dent.* 10. 20. *b* *Exod.* 20. 7. *Lev.* 19. 22. *2 Cor.* 1. 23. *2 Chron.* 6. 22, 23.

II. The Name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence *c*. Therefore to swear vainly or rashly, by that glorious and dreadful Name, or to swear

swear at all by any other thing, is sinful, and to be  
 abhorred *d*. Yet as in matters of weight and moment  
 an Oath is warranted by the Word of God under the  
 New Testament, as well as under the Old *e*. so a law-  
 ful Oath being imposed by lawful Authority, in  
 matters, ought to be taken *f*.

*c* Deut. 6. 13. *d* Exod. 20. 7. Jer. 5. 7. Mat. 5.  
 37. Jam. 5. 12. *e* Heb 6. 16. 2 Cor. 1. 23. Isa. 65.  
 1. 1 Kings 8. 31. Neh. 13. 25. Ezra 10. 5.

III. Whosoever taketh an Oath, ought duely to con-  
 sider the weightiness of so solemn an act, and then  
 to avouch nothing but what he is fully perswaded  
 the truth *g*. Neither may any man bind himself  
 Oath to any thing but what is good and just, &  
 he believeth so to be, and what he is able and resolveth  
 to perform *h*. Yet it is a sin to refuse an Oath to  
 ing any thing than is good and just, being imposed  
 lawful Authority *i*.

*g* Exod. 20. 7. Jer. 4. 2. *h* Gen. 24. 2, 3, 5, 6, 8,  
*i* Num. 5. 19. 21. Neh. 5. 12. Exod. 22. 7, 8, 9, 10, 11.

IV. An Oath is to be taken in the plain and com-  
 mon sense of the words, without equivocation,  
 mental reservation *k*. It cannot oblige to sin; but  
 any thing not sinful, being taken, it binds to perform-  
 ance, although to a mans own hurt *l*, nor is it to be  
 violated, although made to hereticks or infidels *m*.

*k* Jer. 4. 2. Psal. 24. 4. *l* 1 Sam. 25. 22, 32, 33, 34.  
*m* Psal. 15. 4. *m* Ezek. 17. 16, 18, 19. Josh. 9. 18, 19.  
 With 2 Sam. 21. 1.

V. A Vow is of the like nature with a promissory  
 Oath, and ought to be made with the like religious  
 care, & to be performed with the like faithfulness

*n* Isa. 19. 21. Eccles. 5. 4, 5, 6. Psal. 61. 8.  
 66. 13, 14.



**VI.** It is not to be made to any creature, but to God alone *o*: and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, way of thankfulness, for mercy received, or for the obtaining of what we want, whereby we more strictly bind our selves to necessary duties; or to other things, so far, and so long as they may fitly conduce thereunto *p*. *o* *Psf.* 76. 11. *Jer.* 44. 25. 26. *p* *Deut.* 21, 22, 23. *Psf.* 50. 14. *Gen.* 28. 20, 21. 22. *ISam.* 11. *Psf.* 66. 13, 14. *&* 132. 2, 3, 4. 5.

**VII.** No man may vow to do any thing forbidden in the Word of God, or what would binder any duty therein commanded, or which is not in his own power, and for the performance whereof, he hath no promise of ability from God *q*. In which respect, *Po*th Monastical vows of perpetual single life, profession of poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself *r*. *q* *Acts* 23. 12. 14. *Mark* 6. 26. *Lum.* 30. 5. 8, 12, 13. *r* *Mat.* 19. 11, 12. *I Cor.* 7. 29. *Ph.* 4. 28. *I Pet.* 4. 2. *Cor.* 7. 23.

## CH A P. XXIII.

### *Of the Civil Magistrate.*

**G**OD, the supreme Lord and King of all the world hath ordained Civil Magistrates to be under him, over the People, for his own glory, and the publick good: and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers *a*. *a* *Rom.* 13. 1. 2, 3, 4. *I Pet.* 2. 13, 14.

**II.** It is lawful for Christians to accept and execute the office of a Magistrate when called thereunto *b*: in the



the managing whereof, as they ought especially maintain Piety, Justice and Peace, according to wholesome laws of each Commonwealth; so that end, they may lawfully now under the New Testament, wage war upon just & necessary occasions.

b *Prov.* 8. 15, 16. *Rom.* 13. 1, 2, 4. c *Psf.* 2. 10, 11. *1 Tim.* 2. 2. *Psf.* 82. 3, 4. *2 Sam.* 23. 3. *1 Pet.* 2. 13. d *Luk.* 3. 14. *Rom.* 13. 4. *Mat.* 8, 9, 10. *Act.* 10. 1. *Rev.* 17. 14, 16.

III. The Civil Magistrate may not assume to himself the administration of the Word and Sacrament, or the power of the keys of the kingdom of Heaven; yet he hath authority, and it is his duty to take order that unity and peace be preserved in the Church, the truth of God be kept pure and intire, that all blasphemies and heresies be suppressed, all corruption and abuses in worship & discipline prevented, or reformed, and all the Ordinances of God duly settled, ministered and observed. For the better effect whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them, be according to the mind of God.

e *2 Chro.* 26. 18. with *Mat.* 18. 17. and 16. 19. *1* *12.* 28, 29. *Eph.* 4. 11, 12. *1 Cor.* 4. 1, 2. *Rom.* 10. 14. *Heb.* 5. 4. f *Isa.* 49. 23. *Psf.* 122. 9. *Ezra* 7. 23, 25, 27, 28. *Lev.* 24. 16. *Deut.* 13. 5, 6, 12. *2 Kin.* 18. 1. *1 Chr.* 13. 1. to 9. *2 Kin.* 23. 1, to 26. *2 Chr.* 33. 3, 15, 12. 11. g *2 Chr.* 19. 8, 9, 10, 11. and 29, 30. *1* *12.* 11. *13.* 1. *14.* 1. *15.* 1. *16.* 1. *17.* 1. *18.* 1. *19.* 1. *20.* 1. *21.* 1. *22.* 1. *23.* 1. *24.* 1. *25.* 1. *26.* 1. *27.* 1. *28.* 1. *29.* 1. *30.* 1. *31.* 1. *32.* 1. *33.* 1. *34.* 1. *35.* 1. *36.* 1. *37.* 1. *38.* 1. *39.* 1. *40.* 1. *41.* 1. *42.* 1. *43.* 1. *44.* 1. *45.* 1. *46.* 1. *47.* 1. *48.* 1. *49.* 1. *50.* 1. *51.* 1. *52.* 1. *53.* 1. *54.* 1. *55.* 1. *56.* 1. *57.* 1. *58.* 1. *59.* 1. *60.* 1. *61.* 1. *62.* 1. *63.* 1. *64.* 1. *65.* 1. *66.* 1. *67.* 1. *68.* 1. *69.* 1. *70.* 1. *71.* 1. *72.* 1. *73.* 1. *74.* 1. *75.* 1. *76.* 1. *77.* 1. *78.* 1. *79.* 1. *80.* 1. *81.* 1. *82.* 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*784.* 1. *785.* 1. *786.* 1. *787.* 1. *788.* 1. *789.* 1. *790.* 1. *791.* 1. *792.* 1. *793.* 1. *794.* 1. *795.* 1. *796.* 1. *797.* 1. *798.* 1. *799.* 1. *800.* 1. *801.* 1. *802.* 1. *803.* 1. *804.* 1. *805.* 1. *806.* 1. *807.* 1. *808.* 1. *809.* 1. *810.* 1. *811.* 1. *812.* 1. *813.* 1. *814.* 1. *815.* 1. *816.* 1. *817.* 1. *818.* 1. *819.* 1. *820.* 1. *821.* 1. *822.* 1. *823.* 1. *824.* 1. *825.* 1. *826.* 1. *827.* 1. *828.* 1. *829.* 1. *830.* 1. *831.* 1. *832.* 1. *833.* 1. *834.* 1. *835.* 1. *836.* 1. *837.* 1. *838.* 1. *839.* 1. *840.* 1. *841.* 1. *842.* 1. *843.* 1. *844.* 1. *845.* 1. *846.* 1. *847.* 1. *848.* 1. *849.* 1. *850.* 1. *851.* 1. *852.* 1. *853.* 1. *854.* 1. *855.* 1. *856.* 1. *857.* 1. *858.* 1. *859.* 1. *860.* 1. *861.* 1. *862.* 1. *863.* 1. *864.* 1. *865.* 1. *866.* 1. *867.* 1. *868.* 1. *869.* 1. *870.* 1. *871.* 1. *872.* 1. *873.* 1. *874.* 1. *875.* 1. *876.* 1. *877.* 1. *878.* 1. *879.* 1. *880.* 1. *881.* 1. *882.* 1. *883.* 1. 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Magistrates just and legal Authority, not free the people from their due obedience to him *m*; from which Ecclesiastical Persons are not exempted *n*; which less hath the *Pop* any power or jurisdiction over them in their Dominions, or over any of their people; and least of all to deprive them of their Dominions, or lives, if he shall judge them to be hereticks upon any other pretence whatsoever *o*. *h* 1 Tim. 2. 1. i Pet. 2 17. *k* Rom. 13. 6, 7. 1 Rom. 13 5. Tit 3. 1. i Pet. 2 13, 14, 16. *n* Rom. 13. 1. 1 Kin. 2. 35. *Ad.* 9, 10, 11. 2 Pet. 2 1, 10, 11. Jude 8, 10 11. *o* 2 Thes. 4. Rev. 13. 15. 16, 17.

C H A P. XXIV.

Of Marriage and Divorce.

**M**arriage is between one Man and one Woman: Neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time *a*.

*a* Gen. 2. 24. Mat. 19 5, 6. Prov. 2. 17.

**I.** Marriage was ordained for the mutual help of husband and wife *b*, for the increase of mankind with legitimate issue, and of the Church with an holy seed *c*, and for preventing of uncleanness *d*.

*b* Gen. 2. 18. *c* Mal. 2. 15. *d* 1 Cor. 7. 2, 9.

**II.** It is lawful for all sorts of people to marry, who are able with judgement to give their consent *e*. It is the duty of Christians to marry only in the Lord *f*. And therefore such as profess the true reformed Religion should not marry with infidels, Papists or other idolaters: Neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies *g*. *e* Heb 13. 4. 1 Tim. 4. 3 1 Cor. 7 36, 37, Gen. 24. 57, 58. *f* 1 Cor. 7. 39. *g* Gen. 34. 14; Exo.



34.16. *Deut.* 7.3 4. *1 Kings* 11.4. *Neh.* 13.27. *Mal.* 2.11, 12. *2 Cor.* 6. 14.

IV. Marriage ought not to be within the degree of Consanguinity, or Affinity forbidden in the Word *h*. Nor can such incestuous Marriages ever be made lawful by any law of man, or consent of men, so as those persons may live together as man and wife *i*. The man may not marry any of his kindred nearer in blood than he may of his own kindred the woman of her husband kindred nearer in blood than of her own *k*. *h Lev.* 18. chap. *1 Cor.* 5. 1. *Amos* 2. 7. *1 Mark* 6. 18. *Lev.* 18. 24, 26. *1 Mark* Lev. 20. 19. 20, 21.

V. Adultery, or Fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract. In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce *m*, & after divorce to marry another, as if the offending party were dead *n*. *1 Mat.* 1. 18, 19, 20. *m Mat.* 5. 32. *n Mat.* 19. 9. *Rom.* 7. 2, 3.

VI. Although the corruption of man be such that he is apt to study arguments, and uelily to put asunder that which whom God hath joyned together in marriage; yet nothing but Adultery, or such wilful desertion, and no way be remedied by the Church, or Civil Magistrate, is cause sufficient of dissolving the bond of marriage *o*, wherein a publick and ordinary course of proceeding is to be observed, and the persons concerned in it, not left to their own wills, and discretion in their own case *p*. *o Mat.* 19. 8, 9. *1 Cor.* 7. 10. *Mat.* 19. 6. *p Deut.* 24. 1, to 4.



C H A P XXV.

Of the Church.

THE Catholick or Universal Church, which is invisible, consists of the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head thereof, and is the Spouse, the Body, the fulness of him that filleth all in all *a*.

*a Eph. 1. 10 22, 23. & 5. 23, 27, 32. Col. 1. 18.*

II. The visible Church which is also Catholick or Universal under the Gospel (not confined to one Nation, as before under the Law) consists of all those throughout the world that profess the true Religion together with their children *c*, and is the Kingdom of the Lord Jesus Christ *d*, the house and family of God *e*, out of which there is no ordinary possibility of Salvation *f*.

*c 1 Cor. 1. 2. & 12. 12, 13. Psal. 2. 8. Rev. 7. 9. & 12. 17, 18. & 19. 14. Acts 2. 39. Ezek. 16. 21. Rom 11. 16. Gen. 3. 15. & 17. 7. d Mat. 13. 33. Isa. 9. 7. c Eph. 2. 19. & 3. 15. f Acts 2. 47.*

III. Unto this Catholick visible Church, Christ hath given the Ministry, Oracles and Ordinances of God, for the gathering and perfecting of the Saints in this World to the end of the World: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto *g*. *g 1 Cor. 12. 28. Eph. 4. 12, 13. Mat. 28. 19, 20. Isa. 59. 21.*

IV. This Catholick Church hath been sometimes more, sometimes less visible *h*. And particular Churches which are members thereof, are more or less pure, according as the Doctrine of the Gospel is taught and embraced, Ordinances administered, and Religious Worship performed more or less purely in them *i*. *h Rom. 11. 34. Rev. 12. 6, 14. i Rev.*

2. 3. Chapters. I Cor. 5. 6, 7.

V. The purest Churches under Heaven are sub-  
both to mixture and error *k*; and some have so de-  
nerated, as to become no Churches of Christ,  
Synagogues of Satan *l*. Nevertheless there shall be  
ways a Church on Earth to worship God accord-  
to his will *m*. *k* I Cor. 13. 12. Rev. 2. 3 ch. Mat.  
24. to 30. I Rev. 18. 2. Rom. 11. 18. to 22. in  
16 18. Psal. 72. 17. & 102. 28. Mat. 28. 19, 20

VI. There is no other Head of the Church, but  
Lord Jesus Christ *n*, nor can the Pope of Rome in  
sense be head thereof, but is that Antichrist, that  
of sin, and son of perdition, that exalteth himself  
the Church against Christ, and all that is called Go-  
n Col. 1. 18. Eph. 1. 12. o Mat. 23. 8, 9, 10. 27  
2. 3, 4, 8, 9. Rev. 13. 6.

## CHAP. XXVI.

### Of the Communion of Saints.

**A**LL Saints that are united to Jesus Christ  
Head, by his Spirit, and by faith, have fellow-  
with him in his graces, sufferings, death, resurrec-  
and glory *a*. And being united to one another in  
they have communion in each others gifts and gr-  
*b*, and are obliged to the performance of such duties  
publick and private, as do conduce to their mutual  
good, both in the inward and outward man *c*.

*a* I John 1. 3. Eph. 3. 16, to 19. Joh. 1. 16. Eph. 1. 3, 6. Phil. 3. 10. Rom. 6. 5, 6. 2 Tim. 2. 12. b Eph. 4. 15, 16. I Cor. 12. 7. & 3. 21, 22, 23. Col. 3. 1 c I Thess 5. 11, 14. Rom. 1. 11, 12, 14. I John 1. 8, 17, 10. Gal. 6. 10

II. Saints by profession are bound to maintain  
holy fellowship and communion in the worship of  
God; and in performing such other spiritual services



tend to their mutual edification *d*: as also, in relieving each other in outward things, according to their several abilities, and necessities. Which communion, as God offereth opportunity, is to be extended to all those who in every place call upon the Name of the Lord Jesus *e*. *d* *Leb.* 10. 24, 25. *Acts* 2. 42, 46. *Isa.* 2. 3. *1 Cor.* 11. 20. *e* *Acts* 2. 44, 45. *1 John* 3. 7. *2 Cor.* 8. 9. *chapters.* *Acts* 11. 29. 30.

III. This communion which the Saints have with Christ, doth not make them in any wise partakers of the substance of his God head, or to be equal with Christ in any respect: either of which to affirm, is impious, and blasphemous *f*. Nor doth their communion one with another, as Saints, take away, or infringe the title or propriety which each man hath in goods and possessions *g*. *f* *Col.* 1. 18, 19. *1 Cor.* 8. 6 *Isa.* 42. *1 Tim* 6 15, 16. *Pf* 45. 7. *with Heb.* 1. 8, 9. *g* *Exo.* 15. *Eph.* 4. 28. *Acts* 5. 4

## CHAP. XXVII.

### *Of the Sacraments.*

Sacraments are holy signs, and seals of the Covenant of Grace *a*, immediatly instituted by God *b*, represent Christ, and his benefits, and to confirm our interest in him *c*. as also, to put a visible difference between those that belong unto the Church, and the rest of the world *d*; & solemnly to engage them to the service of God in Christ according to his word *a* *Rom.* 4. 11. *Gen.* 17. 7 10. *b* *Mat.* 28. 19. *1 Cor.* 11. 2. *c* *1 Cor* 10. 16. and 11, 25. 26. *Gal.* 3. 17. *d* *Rom.* 8. *Exod.* 12. 48. *Gen.* 34. 14 *e* *Rom.* 6. 3. 4. *Cor.* 10. 16, 21.

II. There is in every Sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the

names and effects of the one, are attributed to the other *f*. *f* *Gen.* 17. 10. *Mat.* 26. 27, 28. *Tir.* 3. 5.

III. The grace which is exhibited in, or by the Sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a Sacrament depend upon the piety, or intention of him that administers it *g*, but upon the work of the Spirit and the word of Institution, which contains, together with a precept authorizing the use thereof, a promise of benefits to worthy receivers *i*. *g* *Rom.* 2. 28. *1* *Pet.* 3. 21. *h* *Mat.* 3. 11. *1* *Cor.* 12, 13. *i* *Mat.* 27. 28. and 28. 19, 20.

IV. There be only two Sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a Minister of the word lawfully ordained *k*. *k* *Mat.* 28, 29. *1* *Cor.* 11. 20, and 14. 1. *Heb.* 5. 4.

V. The Sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were for substance the same with those of the New *l*. *l* *1* *Cor.* 10. 1, 2. 3, 4.

## C H A P. XXVIII.

### *Of Baptism.*

**B**aptism is a Sacrament of the New Testament ordained by Jesus Christ *a*, not only for the solemn admission of the party baptized, into the visible Church *b*; but also to be unto him a sign and seal of the covenant of grace *c*, of his ingrafting into Christ *d*, of regeneration *e*, of remission of sins *f*, & of his growing up unto God through Jesus Christ, to walk in the newness of life *g*, which Sacrament is by Christ's own appointment to be continued in his Church, unto the end of the world *h*. *a* *Mat.* 28. 19. *b* *1* *Cor.* 12. 13.



*Ro 4. 11. with Col 2. 11, 12. d Gal. 3. 27. Ro. 6. 5. e Tit. 3. 5. f Mar. 1. 4 g Rom. 6. 3, 4. h Mar. 28. 19, 20.*

II. The outward element to be used in this Sacrament is water, wherewith the party is to be baptized, in the Name of the Father, and of the Son, and of the holy Ghost, by a Minister of the Gospel lawfully called thereupon *i. i Mar. 3. 11. Joh. 1. 33. Mar. 8. 19, 20.*

III. Dipping of the person into the water is not necessary, but Baptism is rightly administered by pouring, or sprinkling water upon the person *k. Heb. 9. 10, 19 to 22. Acts 2. 41. & 16. 33. Mark 7. 4.*

IV. Not only those that do actually profess faith in, and obedience unto Christ *l*, but also the infants of one, or both believing parents, are to be baptized *m.*

*l Mar. 16. 15, 16. Act. 8. 37, 38. m Gen. 17. 7, 9. with Gal. 3. 9, 14 Col. 2. 11, 12. Act. 2. 38, 39. & Rom. 4. 11, 12. i Cor 7. 14. Mar 28. 19. Mark 10. 13, 16. Luke 18. 15.*

V. Although it be a great sin to contemn or neglect this Ordinance, yet Grace and Salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it *e*, or that all that are baptized are undoubtedly regenerated *p.*

*n Luke 7. 30. Exod. 4. 24, 25, 26 o Rom. 4. 11. Acts 10. 2, 4 22, 31, 45, 47. p Acts 8. 13, 23.*

VI The efficacy of Baptism is not tyed to that moment of time wherein it is administered *q*, yet notwithstanding by the right use of this Ordinance, the grace promised is not only offered, but really exhibited and conferred by the holy Ghost, to such (whether age, or infants) as that grace belongeth unto, according to the counsel of Gods own will, in his appointed time. *r q John 3. 5, 8. i Gal. 3, 27. Tit. 3.*

5 *Eph. 5. 25. 26. Acts 2. 38. 41.*

VII. The Sacrament of Baptism is but once to be administered unto any person *f. Tit. 3. 5.*

## CHAP. XXIX.

### *Of the Lords Supper.*

**O**Ur Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his Body and Blood, called the Lords Supper, to be observed in his Church, unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, and the sealing all benefits thereof unto true Believers to their spiritual nourishment and growth in him, to their further-engagement in, and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical Body *a. 1 Cor. II 23, to 26. 10. 16, 17, 21. 1 Cor. 12. 13.*

II. In this Sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead *b*, but only a commemoration of that one offering up of himself, by himself upon the cross, once for all, & a spiritual oblation in all possible praise unto God for the same *c*: so that the Popish Sacrifice of the Mass (as they call it) is manifestly and hominably injurious to Christs one only sacrifice, which alone propitiation for all the sins of the elect *d. b. 1 Cor. 9. 2. 26. 28. c 1 Cor. II 24, 25, 26. Mat. 26 27. d Heb. 7 23 24 27. e 10. 11 12, 14, 18.*

III. The Lord Jesus hath in this Ordinance appointed his Ministers to declare his word of Institution to the people, to pray and bless the Elements of bread and wine:—and thereby to set them apart, as common to an holy use; and to take and break the bread, to take the cup, and (they communicating with themselves)



themselves) to give both to the communicants *e*, but to none who are not then present in the Congregation *f*. *e* *Mat.* 26. 26. 27. 28. *Mark* 14. 22. 23. 24. *Luke* 22. 19. 20. with *1 Cor.* 11. 23, to 26. *f* *Acts* 20. 7. *1 Cor.* 11. 20.

IV. Private Masses, or receiving this Sacrament by a Priest, or any other alone *g*; as likewise the denial of the cup to the People *h*, worshipping the elements, the lifting them up or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this Sacrament & to the institution of Christ *i*. *g* *1 Cor.* 10. 6 *h* *Mar.* 14. 23. *1 Cor.* 11. 25, to 29. *i* *Mat* 15. 9.

V. The outward Elements in this Sacrament duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly; yet Sacramentally only, they are sometimes called by the name of the things they represent; to wit, the Body and Blood of Christ *k*. albeit in substance and nature they still remain truly and only bread and wine, as as they were before *l*. *k* *Mat.* 26. 26, 27, 28. *1 1 Cor.* 11. 26, 27, 28. *Mat.* 26. 29.

VI. That doctrine which maintain a change of the substance of Bread and Wine into the substance of Christs Body & Blood (commonly called Transubstantiation) by consecration of a Priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason, overthroweth the nature of the Sacrament, & hath been, as is the cause of manifold superstitions, yea of gross idolatries *m*.

*m* *Acts.* 3. 21. *1 Cor.* 11. 24, 25, 26 *Luke* 24. 6. 39.

VII. Worthy receivers outwardly partaking of the visible elements in this Sacrament *n*, do then also inwardly by faith, really and indeed, yet not carnally

and corporally, but spiritually receive and feed Christ crucified, and all the benefits of his death: Body & Blood of Christ being then, not corporally or carnally, in, with, or under the bread and wine yet as really, but spiritually present to the Faithful Believers in that Ordinance, as the Elements themselves are to their outward senses o.

n 1 Cor. 11. 28. o 1 Cor. 10. 16.

VIII. Although ignorant and wicked men receive the outward elements in this Sacrament, yet they receive not the thing signified thereby, but by their unworthy coming thereunto, are guilty of the Body and Blood of the Lord to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lords Table: and cannot without great sin against Christ, while they remain such, take of these holy mysteries p, or be admitted thereunto q. p 1 Cor. 11. 27, 28, 29. 2 Cor. 6. 14. 15. q 1 Cor. 6, 7, 13. 2 Thes. 3 6, 14, 15. Mat. 7. 6.

C H A P. XXX.

*Of Church Censures.*

THE Lord Jesus, as King and Head of the Church hath therein appointed a Government in the hand of Church Officers, distinct from the Civil Magistrate a. a Isa 5 6, 7. 1 Tim. 5. 17. 1 Thes. 5. Acts 20 17, 18. Heb. 13 7, 17, 24. 1 Cor. 12. Mat. 28. 18. 19, 20.

II. To those Officers the keys of the Kingdom of Heaven are committed: by vertue whereof, they have power respectively to retain and remit sins, to shut that Kingdom against the impenitent, both by the Word and Censures, and to open it unto penitents, by the ministry of the Gospel, and by absol-



from Censures, as occasion shall require *b.*

*b* *Mat.* 16. 19 & 18. 17, 18. *John* 20. 21, 22, 23. *2 Cor.* 6., 7, 8.

III. Church Censures are necessary for the reclaiming & gaining of offending brethren, for deterring of others from the like offences, for purging out of that heaven which might infect the whole lump, for vindicating the honor of Christ and the holy Profession of the Gospel, and for preventing the Wrath of God, which might justly fall upon the Church, if they should suffer his Covenant and the Seals thereof to be profaned by notorious and obstinate offenders *c.*

*c* *1 Cor.* 11. 27. to the end, with *Jude* v. 23.

IV. For the better attaining of these ends, the Officers of the Church are to proceed by admonition, suspension from the Sacrament of the Lords Supper for a season, & by excommunication from the Church, according to the nature of the crime, and demerit of the Person *d.* *d* *1 Thes.* 5. 12. *2 Thes.* 3. 6, 14, 15.

*Cor.* 5. 4, 5, 13. *Mat.* 18. 17. *Tit.* 3. 10.

C H A P. XXXI.

*Of Synods and Councils.*

For the better government and further edification of the Church, there ought to be such Assemblies are commonly called Synods or Councils *a.*

*a* *Acts* 15. 2, 4, 6.

II. As Magistrats may lawfully call a Synod of Ministers and other fit persons, to consult and advise about matters of Religion *b.*; so if Magistrats be open enemies to the Church, the Ministers of Christ, themselves, by vertue of their Office; or they with other fit persons, upon delegation from their Church, may meet together in such assemblies *c.* *b* *Isa.* 49.

*1 Tim.* 2. 1, 2. *2 Chr.* 19. 8. 10 11. and 29 32. *chap.*

*Mat. 2. 4, 5. Pro. 11. 14. c Acts 15. 2, 4, 22, 23,*

**III.** It belongeth to Synods and Councils, ministerially to determine controversies of Faith and of Conscience, to set down rules and directions for better ordering of the publick Worship of God, government of his Church, to receive complaints, cases of mal administration, and authoritatively to termine the same, which decrees & determinations if consonant to the Word of God, are to be received with reverence & submission, not only for their agreement with the word, but also for the power where they are made, as being an Ordinance of God appointed thereunto in his Word *d. d Acts 15. 19, 24, 27, to 31. Acts 16. 4. Mat 18. 17, to 20.*

**IV.** All Synods or Councils since the Apostles time, whether general or particular, may erre, and may have erred, therefore they are not to be made the rule of faith or practise, but to be used as an help in bondage *Eph 2. 20. Acts 17. 11. 1 Cor. 2. 5. 2 Cor. 1.*

**V.** Synods and Councils are to handle, or conclude nothing but that which is Ecclesiastical; and are not to intermiddle with Civil Affairs, which concern Common wealth, unless by way of humble petition in cases extraordinary, or by way of advice, for satisfaction of Conscience, if they be thereunto required by the Civil Magistrate *f. f Luk 12. 13, 14. Jo. 18.*

## C H A P. XXXII.

*Of the state of men after death, and of the Resurrection of the dead.*

**T**HE bodies of men after death, return to corruption: but their Souls (which neither die nor sleep) having an immortal subsistence, immediately return to God who gave them life. The souls of the righteous being then made perfect



ness, are received into the highest Heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies c; and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgement of the great Day d. Besides these two Places, for Souls separated from their Bodies, the scripture acknowledgeth none. a *Gen. 3. 19. Aet. 13. 6. b Luk. 23. 43. Eccl. 12. 7. c Heb. 12. 23. 2 Cor. 5. 6. 8. Phil. 1. 23. Aets 3. 21. Eph. 4. 10. d Luke 6. 23, 24. Aets 1. 25. Jude v. 6. 7. 1 Pet. 3. 19.*

II. At the last day, such as are found alive, shall not die, but be changed e: and all the dead shall be raised up with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever f. e *1 Thes. 4. 17. 1 Cor. 15. 51, 52. f Job 19. 26, 27. 1 Cor 15. 42, 43 44.*

III. The bodies of the unjust shall by the power of Christ be raised to dishonor: the bodies of the just by his Spirit unto honor, and be made conformable to his own glorious Body g. g *Aets 24. 15. John 5. 28, 29. 1 Cor. 15. 42. Phil 3. 21.*

### C H A P. XXXIII.

#### Of the last Judgement.

**G**OD hath appointed a day wherein he will judge the World in righteousness by Jesus Christ a, to whom all power and judgement is given of the Father b. In which day, not only the apostat Angels shall be judged c, but likewise all persons that have lived upon earth shall appear before the Tribunal of Christ, to give an account of their thoughts, words & deeds; and to receive according to what they have done in the body, whether good or evil d. a *Aets 17. 21. John 5. 22 27. c 1 Cor 6. 3. Jude v. 6. 2 Pet. 2. 4. d 2 Cor.*

d 2 Cor. 5. 10. Eccl. 12. 14. Rom. 2. 16. & 4. 10,  
Mat. 12. 36, 37.

II. The end of Gods appointing this day, is for  
manifestation of the glory of his mercy, in the e  
nal Salvation of the Elect, and of his justice in  
damnation of the reprobate, who are wicked and  
obedient: for then shall the righteous go into ev  
lasting Life, and receive that fulness of Joy and  
freshing which shal come from the presence of  
Lord: but the wicked who know not God and  
bey not the Gospel of Jesus Christ, shall be  
into eternal Torments, and be punished with ev  
lasting destruction from the presence of the Lo  
and from the glory of his Power e. e Mat. 25:  
to the end. Rom. 9. 22, 23. & 2. 5, 6. Mat. 25.  
Acts 3. 19. 2 Thess. I. 7. to 10.

III. As Christ would have us to be certainly p  
swaded that there shal be a day of Judgement, b  
to deter all men from sin, and for the greater com  
lation of the godly in their adversity f; so will he b  
that day unknown to men, that they may shake off  
carnal security, and be always watchful, beca  
they know not at what hour the Lord will come,  
may be ever prepared to say, Come, Lord Je  
come quickly, Amen g.

f 2 Pet. 3. 11, 14. 2 Cor. 5. 10, 11. 2 Thess. I. 5. 6  
Luke 11. 27, 28. Rom. 8. 23, 24, 25. g Mat.  
36, 42, 43, 44. Mark 13 35, 36, 37. Rev. 22. 3



# The Larger CATECHISM,

First agreed upon by the Assembly of Divines  
at Westminster.

And now appointed by the General Assembly of the  
Church of Scotland, to be a part of Uniformity  
in Religion between the Kirks of Christ in the  
three Kingdoms.

## QUESTION.

**W**hat is the chief, and highest end of man?

**A**, Mans high and chiefest end, is, to glorify God *a*, and fully to enjoy him for ever *b*.

*a* Rom. II. 36. I Cor. IO. 31. Psal. 73. 24. to the end. John 17. 21, 22, 23.

**Q**. How doth it appear that there is a God?

**A**. The very light of nature in man, and the works of God declare plainly that there is a God *c*, but his Word and Spirit only do sufficiently and effectually reveal him unto men for their Salvation *d*.

*c* Rom. I. 19, 20. Psal. 19. 1, 2, 3. *AE* 17. 28. I Cor. 2. 6, 10. 2 Tim. 3. 15, 16, 17. Isa. 39. 21.

**Q** What is the Word of God?

**A**. The holy Scriptures of the Old & New Testament are the Word of God *e*, the only Rule of Faith and Obedience *f*. *e* 2 Tim. 3. 16. 2 Pet. I. 19, 20, 21. Eph. 2. 20. Rev. 22. 18, 19. Isa. 8. 20. Luke 16. 29. I. Gal. 1. 8, 9. 2 Tim. 3. 15, 16, 17.

**Q**. How doth it appear that the Scriptures are the Word of God?

**A**. The

**A.** The Scriptures manifest themselves to be the Word of God, by their majesty *g*, and purity *h*, by the consent of all the parts *i*, and the scope of the whole *j*, which is to give all glory to God *k*, by their light *l*, power to convince & convert sinners, to comfort *m*, build up believers unto salvation *n*. But the Spirit of God bearing witness by & with the Scriptures in the heart of man, is alone able fully to perswade it, that they are the very Word of God *m*. *g* *Hos* 8. 12. *10* 26, 7, 13. *Pf*. 119 18. 129. *h* *Pf*. 12, 6. & 119. 101. *i* *Acts* 26. 22. *k* *Rom*. 3. 19. *l* *Acts* 18. 28. *m* *4*. 12. *Jam* 1. 18. *Pf*. 19. 7, 8, 9, *Rom* 15. 4. *Acts* 32. *n* *John* 16. 13, 14. *1* *John* 2. 20, 27. *John* 20.

*Q.* What doth the Scriptures principally teach?

**A.** The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man *n*. *n* 2 *Tim*. 1. 13.

*Q.* What doth the Scriptures make known of God?

**A.** The Scriptures make known what God is *o*, Persons in the God head *p*, his decrees *q*, and execution of his decrees *r*. *o* *Heb*. 11. 6. *p* *1* *John* 1. 9. *q* *Acts* 15. 14, 15, 18. *r* *Acts* 4. 27, 28.

*Q.* What is God?

**A.** God is a Spirit *s*, in, and of himself infinite being *t*, glory *u*, blessedness *w*, and perfection *x*, all sufficient *y*, eternal *z*, unchangeable *a*, incomprehensible *b*, every where present *c*, almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most merciful and gracious, long suffering, and abundant in goodness and truth *i*. *f* *John* 4. 24. *1* *John* 14. *Job* 11. 7, 8, 9. *u* *Acts* 7. 2. *w* *1* *Tim* 6. 15. *x* *1* *John* 5. 48. *y* *Gen* 17. 1. *z* *Pf*. 90. 2. *a* *Mal*. 3. 6. *Jam* 1. 17. *b* *1* *King* 8. 27. *c* *Pf*. 139. 1, 10, 13. *d* *Rev*. 1. 8. *e* *Heb*. 4. 13. *Pf*. 147. 5. *f* *Rom*. 16. 27. *g* *1* *John* 1. 9.



*Ev. 15. 4. h Dent. 32. 4. i Exod. 34. 6.*

*Q. Are there more Gods than one?*

*A. There is but one only the living and true God k Dent. 6. 4. i Cor. 8. 4. 6. Jer. 10. 10.*

*Q. How many Persons are there in the God head?*

*A. There be three Persons in the God head, the Father, the Son, and the Holy Ghost, & these three are one, true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal Properties l. i i John 5. 7. Mat. 3. 16 17. 28 19. 2 Cor. 13. 14. John 10. 3.*

*Q. What are the personal Properties of the three Persons in the God-head?*

*A. It is proper to the Father to beget the Son m. & to the Son to be begotten of the Father, and to the Holy Ghost to proceed from the Father and the Son from all eternity o. m Heb. 1. 5. 6. 8. n John 1. 4. 18. o John 15. 26. Gal. 4. 6.*

*Q. How doth it appear that the Son and the holy Ghost are God equal with the Father?*

*A. The Scriptures manifest that the Son and the Holy Ghost, are God equal with the Father, ascribing unto them such Names p, Attributes q. Works r. and Worship, as are proper to God only. f.*

*p Isa. 6. 3, 5. 8. with John 12. 41. Acts 28. 25. John 5. 20. Acts 5. 3. 4. q John 11. Isa. 9. 6. John 1. 24. 25. i Cor. 2. 10, 11. r Col. 1. 16. Gen. 1. 2. Mat. 18. 19. 2 Cor. 13. 14.*

*Q. What are the Decrees of God?*

*A. Gods Decrees are the wise, free and holy acts of the counsel of his will t, whereby from all eternity, he hath for his own glory, unchangably fore-ordained whatsoever comes to pass in time u, especially concerning Angels and men. t Eph. 1. 11. Rom. 11. 35. &*

9. 14. 15. 18. u Eph. 1. 4. 11. Rom. 9. 22. 23. Ps. 3.

*Q. What hath God especially decreed concerning Angels and Men?*

*A.* God by an eternal and immutable decree, of his meer love, for the praise of his glorious glory to be manifested in due time, hath elected some Angels to glory w, and in Christ hath chosen some to eternal life, and the means thereof x; and according to his sovereign Power, & the unsearchable counsel of his own will (whereby he extendeth withholdeth favor as he pleaseth) hath passed by, foreordained the rest to dishonor and wrath, to be their sin inflicted, to the praise of the glory of his justice y. w 1 Tim. 5. 21. x Eph. 1. 4, 5, 6. 2 Thes. 2. 14. y Rom. 9. 17, 18, 21, 22, Mat. 11. 25, 26. 2 Tim. 2. 20, Jude v. 4. 2 Pet. 2. 8.

*Q. How doth God execute his Decrees?*

*A.* God executeth his Decrees in the Works of Creation and Providence, according to his infallible fore knowledge, and the free immutable counsel of his own will z. z Eph. 1. 11.

*Q. What is the work of Creation?*

*A.* The work of Creation is that wherein God in the beginning, by the word of his power, made nothing the world, and all things therein, for himself, within the space of six days, and all very good.

a Gen. 1 chap. Heb. 11. 3. Prov. 16. 4.

*Q. How did God create the Angels?*

*A.* God created all the Angels b, Spirits c, immortal d, holy e, excelling in knowledge f, mighty in power g, to execute his Commandments, and praise his Name h, yet subject to change i.

b Col. 1. 16. c Ps. 104. 4. d Mat. 22. 30. e 2 Tim. 2. 14. f 2 Sam. 14. 17. Mat. 24. 36. g 2 Thes. 1. 6. h Ps.



*Psal. 103 20, 21. 1 2 Pet. 2. 4.*

*Q. How did God create Man?*

*A.* After God had made all other creatures, he created man male and female *k*, formed the body of the man of the dust of the ground *l*, & the woman of the rib of the man *m*, indued them with living, reasonable, and immortal souls *n*, made them after his own image *o*, in knowledge *p*, righteousness and holiness *q*, having the law of God written in their hearts *r*, and power to fulfil it *s*, with dominion over the creatures *t*, yet subject to fall *u*. *k Gen. 1. 27. l Gen. 2. 7. m Gen. 2. 22. n Gen. 2. 7. with Job 35 12. o Eccl. 12 7. p Mat. 10. 28. q Luke 23. 43. r Gen. 1. 7. s Col. 3. 10 q Epb. 4 24. t Rom. 2. 14, 15. u Eccl. 29. 1 Gen. 1. 28. u Gen. 3. 6. Eccl. 7. 29.*

*Q. What are Gods Works of Providence.*

*A.* Gods works of Providence, are his most holy will *w*, wise *x*, and powerful preserving *y*, and governing all his creatures *z*, ordering them, and all their actions *a*, to his own glory *b*. *w Ps. 145 17. x Ps. 104. 1. Isa. 28. 29. y Heb. 1. 3 z Ps. 103 19. a Mat. 10. 9. 30, 31. Gen. 45. 7. b Rom. 11. 36. Isa 63 14.*

*Q. What is Gods Providence toward the Angels?*

*A.* God by his Providence permitted some of the angels wilfully & irrecoverably to fall into sin and damnation *c*, limiting and ordering that, and all their actions, to his own glory *d*, and established the rest in holiness and happiness *e*, employing them all *f*, at his pleasure in the administrations of his power, mercy & justice *g*. *c Jude v. 6. 2 Pet. 2. 4. Heb 2 16. Job 8. 44. Job 1 12. Mat 8. 31. e 1 Tim. 5. 21, Mark 8. 38. Heb. 12. 22. f Ps. 104. 4. g 2 King. 19. 25. Heb. 1 14.*

*Q. What was the Providence of God toward man in the estate in which he was created?*

*A. The*

**A.** The providence of God toward man in the estate in which he was created, was the placing him in Paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth *h*, putting the creature under his dominion *i*, and ordaining marriage for his help *k*, affording him communion with himself *l*, instituting the Sabbath *m*, entering into a Covenant of life with him upon condition of personal, perfect, and perpetual obedience *n*, of which the Tree of Life was a pledge *o*, and forbidding to eat of the Tree of knowledge of good and evil, upon pain of death *p*.

*h* Gen. 2. 8, 15, 16. *i* Gen. 1. 28. *k* Gen. 2. 18. *l* Gen. 1. 26, to 29. and 3. 8. *m* Gen. 2. 3. *n* Gal. 3. 12. *o* Rom. 10. 5. *p* Gen. 2. 9.

**Q.** Did Man continue in that estate wherein God at first created him?

**A.** Our first Parents being left to the freedom of their own will, through the temptation of Satan transgressed the Commandment of God, in eating of the forbidden fruit, and thereby fell from the estate of Innocency, wherein they were created *q*.

*q* Gen. 3. 6, 7, 8, 12. Eccl. 7. 29. 2 Cor. 11. 3.

**Q.** Did all mankind fall in that first transgression?

**A.** The Covenant being made with Adam as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation *r*, sinned in him, and fell with him in that first transgression *s*. *r* Acts 17. 26. *s* Gen. 2. 16 with Rom. 5. 12. to 20. & 1 Cor. 15. 21, 22.

**Q.** Into what estate did the fall bring mankind?

**A.** The fall brought mankind into an estate of sin and misery *t*. *t* Rom. 5. 12. & 3. 23.

**Q.** What is Sin?

**A.** Sin is any want of conformity unto, or transgression of, the law of God.



ession o any Law of God, given as a rule to the  
asonable creature u. u I Job 3.4. Gal. 3.10,12.

Q. Wherein consisteth the sinfulness of that estate  
hereinto man fell?

A. The sinfulness of that estate whereinto man fell,  
nsisteth in the guilt of Adams first sin w, the want  
that righteousness wherein he was created, and the  
rruption of his nature, whereby he is utterly indis-  
sed, disabled, and made opposite unto all that is  
ritually good, and wholly inclined to all evil, and  
at continually x, which is commonly called Ori-  
nal sin, and from which do proceed all actual trans-  
essions y. w Rom. 5. 12, 19. x Rom. 3. 10, to 20.  
ph. 2. 1, 2, 3. Rom. 5. 6. & 8. 7. 8. Gen. 6. 5. y Jam.  
14, 15. Mat. 15. 19.

Q. How is Original Sin conveyed from our first  
arents unto their Posterity?

A. Original Sin is conveyed from our first Parents  
nto their Posterity by natural generation, so as all  
at proceed from them in that way, are conceived,  
nd born in sin z.

z Ps. 51. 5. Job 14. 4. & 15. 14. John 3. 6.

Q. What misery did the fall bring upon Mankind?

A. The fall brought upon Mankind the loss of  
ommunion with God a, his displeasure and curse,  
as we are by nature children of wrath b, bond  
aves to Satan c, and justly lyable to all punishments  
this world, and that which is to come d. a Gen.  
8, 10, 24. b Eph. 2. 2, 3. c 2 Tim. 2. 26. d Gen. 2. 17.  
am. 3. 39. Rom. 6. 23. Mat. 25. 41, 46. Jude v. 7.

Q. What are the punishments of sin in this world?

A. The punishments of sin in this world, are either  
ward, as blindness of mind e, a reprobate sense f,  
rong delusions g, hardness of heart h, horror of con-  
sci-

science i, and vile affections k : or outward curse of God upon the creatures for our sake all other evils that befall us in our bodies, natures, relations and employments m, together with death it self n. e *Ep.* 4. 18. f *Rom.* 1. 28. g 2 *Thes.* 1. 9. h *Rom.* 2. 5. i *Isa.* 33. 14. *Gen.* 4. 13. *Mark* *Rom.* 1. 26. l *Gen.* 3. 17. m *Deut.* 28. 15. to the n *Rom.* 6. 21, 23.

*Q. What are the punishments of sin in the world to come?*

*A.* The punishments of sin in the world to come are an everlasting separation from the comfortable presence of God, and most grievous torments in body without intermission in hell fire for ever.

*o* 2 *Thes.* 1. 9. *Mark* 9. 44, 46, 48. *Luke* 16. 24.

*Q. Did God leave all mankind to perish in the estate of sin and misery?*

*A.* God doth not leave all mankind to perish in the estate of sin and misery p, into which they fell by breach of the first Covenant, commonly called the Covenant of Works q, but of his meer love and mercy, delivereth his Elect out of it, and bringeth them into an estate of Salvation by the second Covenant commonly called the Covenant of Grace r,

p 1 *Thes.* 5. 9. q *Gal.* 3. 10, 12. 1 *Tim.* 3. 4. *Gal.* 3. 21. *Rom.* 3. 20, 21, 22.

*Q. With whom was the Covenant of Grace made?*

*A.* The Covenant of Grace was made with Christ as the second Adam, and in him, with all the elect as his Seed s. i *Gal.* 3. 16. *Rom.* 5. 15. to the ii *Isa.* 53. 10, 11.

*Q. How is the Grace of God manifested in the second Covenant?*

*A.* The Grace of God is manifested in the second Covenant



enant, in that he freely provideth and offereth to  
ers a Mediator *z*, and life & salvation by him *u*;  
requiring faith as the condition to interest them in  
*w*, promiseth and giveth his holy Spirit *x*, to  
is Elect to work in them that faith *y*, with all o-  
saving graces *z*. & to enable them unto all holy  
dience *a*, as the evidence of the truth of their faith  
and thankfulness to God *c*, and as the way which  
hath appointed to Salvation *d*.

Gen. 3. 15. Isa. 42. 6. Joh. 6. 27. u I Joh. 5. 11, 12.  
Joh. 3. 16. & I. 12. x Pro. 1. 23. y 2 Cor 4. 13.  
Gal. 5. 22, 23. a Ezek. 36. 27. b Jam. 2. 18, 22.  
Cor. 5. 14, 15. d Eph. 2. 10.

*Was the Covenant of Grace always administred  
in one and the same manner?*

A. The Covenant of Grace was not always admi-  
nistred after the same manner, but the administrati-  
on of it under the Old Testament were different  
from these under the New e. e 2 Cor. 3. 6, 7, 8, 9.

*Q. How was the Covenant of Grace, administred  
under the Old Testament?*

A. The Covenant of Grace was administred under  
the Old Testament, by promises *f*, prophesie *g*, sacri-  
fices *h*, circumcision *i*, the passover *k*: & other types  
and ordinances, which did all fore signify Christ then  
to come. and were for that time sufficient to build up  
the Elect in faith in the promised *Messiah* *l*, by whom  
they then had full remission of sin, & eternal Salvati-  
on. f Rom. 15. 8. g Acts 3. 20, 24. h Heb. 10. 1.  
i Gen. 17. 10. k 1 Cor. 5. 7. l Heb. 8, 9, 10. chapters. &  
Gal. 3. 7, 8, 9, 10, 14.

*Q. How is the Covenant of Grace administred un-  
der the New Testament?*

A. Under the New Testament, when Christ the  
substance

substance was exhibited, the same Covenant of Grace was, and still is to be administered in the preaching of the Word *n*, & the administration of the Sacraments of Baptism *o*, and the Lords Supper *p*; in which grace and salvation is held forth in more fulness, abundance and efficacy to all nations *q*. *n* *Mat.* 16. *o* *Mat.* 28. 19, 20. *p* *I Cor.* 11. 23, 24, 25. *q* 2 *Cor.* 6. to the end. *Heb.* 8. 6, 10, 11. *Mat.* 28. 19.

*Q. Who is the Mediator of the Covenant of Grace?*

*A.* The only Mediator of the Covenant of Grace is the Lord Jesus Christ *r*, who being the eternal Son of God, of one substance, and equal with the Father in the fulness of time became man *t*, and so was continues to be God and Man, in two intire distinct natures, and one person for ever *u*. *r* *I Tim.* 2. 5. *I. I.* 14. *Joh.* 10, 30. *Phil.* 2. 6. *t* *Gal.* 4. 4. *u* *Luke* 35. *Rom.* 9. 5. *Col.* 2. 9. *Heb.* 7. 24, 25.

*Q. How did Christ being God become man?*

*A.* Christ the Son of God became man, by taking to himself a true body, and a reasonable soul being conceived by the power of the holy Ghost in the Womb of the Virgin Mary, of her substance and born of her *x*, yet without sin *y*. *w* *John* 1. *Mat.* 26. 38. *x* *Luke* 1. 27, 31. 35, 42. *Gal.* 4. *y* *Heb.* 4. 15. *z* 7. 26.

*Q. Why was it requisite that the Mediator should be God?*

*A.* It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, the power of death *z*, give worth and efficacy to his sufferings, obedience and intercession *a*, and so satisfy Gods Justice *b*, procure his favor *c*, purchase a peculiar People *d*, give his Spirit to them *e*, conquer



enemies *f*, and bring them to everlasting Sal-  
 on *g*. 2 *Acts* 2. 24, 25. *Rom.* 1. 4. with *Rom.* 4.  
*Heb.* 9. 14. 2 *Acts* 20. 28. *Heb.* 9. 14. & 7. 25,  
 27, 28. *b Rom.* 3. 24, 25, 26. *c Eph.* 1. 6. *Mat.* 3.  
*d Tit.* 2. 13. 14. *e Gal.* 4. 6. *f Luke* 1. 68, 69,  
 74. *g Heb.* 5. 8, 9. and 9. 11. to 16.

*Q. Why was it requisite that the Mediator should  
 Man?*

*A.* It was requisite that the Mediator should be  
 n, that he might advance our nature *h*, perform  
 ience to the Law *i*, suffer and make intercession  
 us in our nature *k*; have a fellow-feeling of our  
 mities *l*, that we might receive the Adoption of  
 s *m*, and have comfort and access with boldness  
 to the Throne of Grace *n*.

*Heb.* 2. 16. *i Gal.* 4. 4. *k Heb.* 2. 14. & 7. 24, 25.  
*Heb.* 4. 15. *m Gal.* 4. 5. *n Heb.* 4. 16.

*Q. Why was it requisite that the Mediator should be  
 and Man in one Person?*

*A.* It was requisite that the Mediator, who was to  
 concile God & Man, should himself be both God  
 Man, and this in one Person, that the proper  
 works of each nature might be accepted of God for  
 us, and relied on by us, as the works of the whole  
 on *p*. *o Mat.* 1. 21, 23. & 3. 17. *Heb.* 9. 14.  
*1 Pet.* 2. 6.

*Q. Why was our Mediator called Jesus.*

*A.* Our Mediator was called Jesus, because he sav-  
 ed his people from their sins *q*. *q Mat* 1. 21.

*Q. Why was our Mediator called Christ?*

*A.* Our Mediator was called Christ, because he was  
 anointed with the holy Ghost above measure *r*, and  
 was apart, and fully furnished with all authority and  
 power *s*, to execute the Offices of Prophet *t*, Priest *u*,  
 and

u, and King of his Church, in the estate both of his humiliation and exaltation w *1 John 3.34. Ps. 45. 1. Job 6.27. Mat. 28.18, 19, 20. t Acts 3. 21, 22. 4.18.21. u Heb. 5.5.6.7. v 4.14.15. w Psal. 3. Mat. 21.5. Isa. 9.6.7. Phil. 2.8. to II.*

*Q. How doth Christ execute the Office of a Prophet*

*A. Christ executeth the Office of a Prophet, in revealing to the Church x, in all ages, by his Spirit and Word y, in divers ways of administration z, the whole will of God a, in all things concerning the edification & salvation b. x Job. 1. 18. y 1 Pet. 1. 11, 12. z Heb. 1.1, 2. a John 15. 15. b Acts 20. Eph. 4. 11, 12, 13 John 20. 31.*

*Q. How doth Christ execute the Office of a Priest*

*A. Christ executeth the Office of a Priest, in once offering himself a sacrifice without spot to the Father c, to be a reconciliation for the sins of his people, and in making continual intercession for them d Heb. 9. 14. 28. d Heb. 2. 17. e Heb. 7. 25.*

*Q. How doth Christ execute the Office of a King*

*A. Christ executeth the Office of a King, in calling out of the world a people to himself f, and giving them Officers g, Laws h, and censures, by which he visibly governs them i, in bestowing saving grace on his elect k, rewarding their obedience l, and correcting them for their sins m, preserving and supporting them under all their temptations & sufferings n, restraining and overcoming all their enemies o, powerfully ordering all things for his own glory and their good q, and also in taking vengeance on the wicked who knew not God, and obey not the Gospel. Acts 15. 14. 15. 16. Isa. 55. 4, 5. Gen. 49 10. 110. 3. g Eph. 4. 11 12. 1 Cor. 12. 28 h Isa. 1. 10. i Mat. 18 17. 18. 1 Cor. 5. 4, 5. k Acts 5. 31.*



.12. & 2.10. in Rev. 3.19. in Isa 63.9. o I Cor.  
 .25. Psal. 110. throughout. p Rom. 14. 10, 11.  
 Rom 8.28. r 2 Thess. 1.8,9. Psal. 2.8,9.

Q. What was the estate of Christs humiliation?

A. The estate of Christs humiliation, was that low condition wherein he for our sakes emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his resurrection s. f Phil. 2.6,7,8. Luke 21. Cor. 8.9. Acts 2.24.

Q. How did Christ humble himself in his conception and birth?

A. Christ humbled himself in his conception and birth, in that being from all eternity the Son of God, from the bosom of the Father, he was pleased in the fullness of time to become the Son of man, made of a woman of low estate, and to be born of her, with diverse circumstances of more than ordinary abasement. r John 1.14,15. Gal. 4.4. Luke 2.7.

Q. How did Christ humble himself in his life?

A. Christ humbled himself in his life, by subjecting himself to the Law u, which he perfectly fulfilled and by conflicting with the indignities of the world x, temptations of satan y, and infirmities in flesh, whether common to the nature of man, or particularly accompanying that his low condition z. Gal. 4.4. w Mat. 5.17. Rom. 5.19. x Psal. 12.6. y Mat. 4.1,12. Luke 4.13. z Heb. 7,18. and 4.15. Isa 52.13,14.

Q. How did Christ humble himself in his death?

A. Christ humbled himself in his death, in that he had been betrayed by Judas a, forsaken by his disciples b, scorned and rejected by the World c, condemned by Pilate, and tormented by his persecutors

d, having also conflicted with the terrors of death  
the powers of darkness, felt and born the weight  
Gods wrath e. He laid down his life an offering  
sin f, enduring the painful, shameful, and  
death of the cross g. a *Mat.* 27. 4. b *Mat.* 26  
c *Isa.* 53. 2, 3. *Mat.* 27. 26 to 50. *Joh.* 19. 34 e  
22. 44. *Mat.* 27. 46. f *Isa.* 53. 10. g *Phil.* 2. 8.

*Q. Wherein consisteth Christs humiliation  
his death?*

*A.* Christs humiliation after his death, consisteth  
his being buried h, and continuing in the state of  
dead, and under the power of death till the third day  
which hath been otherwise expressed in these words  
*He descended into hell.* h *I Cor.* 15. 3, 4. i *Psal.*  
10. *Acts* 2. 24. to 28. *Rom.* 9. *Mat.* 12. 40.

*Q. What was the estate of Christs Exaltation?*

*A.* The estate of Christs Exaltation comprehendeth  
his resurrection k, ascension l, sitting at the  
hand of the Father m, and his coming again to  
the World n. k *I Cor.* 15. 4. l *Mar.* 16. 19. m *Mat.*  
1. 26. n *Acts* 1. 11. and 17. 31.

*Q. How was Christ exalted in his Resurrection?*

*A.* Christ was exalted in his resurrection, in that  
having seen corruption in death, of which it was  
possible for him to be held o: and having the  
same body in which he suffered with the essential  
perties thereof p, but without mortality and  
common infirmities belonging to his life, reas-  
nited to his soul q, he rose again from the dead  
third day, by his own power r, whereby he de-  
clared himself to be the Son of God s, to have satisfied  
divine Justice t, to have vanquished death, & his  
had the power of it u, and to be Lord of quick  
dead w, all which he did as a publick person x



of his Church, for their justification *a*, quick-  
ing in grace *a*, support against enemies *b*, and to  
e them of their resurrection from the dead at  
last day *c*. o *Acts* 2. 24. 27. p *Luke* 24. 39.  
om. 6. 9. *Rev.* 1. 18. r *John* 10. 28. s *Rom.* 1. 4.  
m. 8. 34. u *Heb.* 2. 14. w *Rom.* 14. 9. x *I Cor.*  
1. 22. y *Eph.* 1. 20, 22, 23. *Col.* 1. 18. z *Rom.*  
3. a *Eph.* 2. 1. 5, 6. *Col.* 2. 12. b *I Cor.* 15. 25, 26;  
c *I Cor.* 15. 20.

How was Christ exalted in his Ascension?

Christ was exalted in his Ascension, in that hav-  
after his resurrection often appeared unto, & con-  
ed with his Apostles, speaking to them of the  
gs pertaining to the Kingdom of God *d*, and giv-  
them commission to preach the Gospel to all Na-  
s *c*, forty days after his resurrection, he in our  
re, and as our head *f*, triumphing over enemies  
sibly went up unto the highest Heavens, there to  
ve gifts for men *h*, to raise up our affections thi-  
i, and to prepare a place for us *k*. where him-  
s, and shal continue till his second coming at the  
of the World *l*. d *Acts* 1. 2, 3. e *Mat.* 28. 19, 20.  
6. 20. g *Eph* 4. 8. h *Acts* 1. 9, 10, 11. *Eph.* 4. 10.  
8. 18. i *Col.* 3. 1, 2. k *Joh.* 14. 3. l *Acts* 3. 21.

How is Christ exalted in his sitting at the right  
of God?

Christ is exalted in his sitting at the right hand  
od, in that as God-man, he is advanced to the  
est favor with God the Father *m*, with all fulness  
y *n*, glory *o*, & power over all things in Heaven  
th *p*, and doth gather and defend his Church, and  
e their enemies, furnisheth his Ministers, and  
le with gifts & graces *q*, and maketh intercessi-  
r them *r*. m *Phil* 2. 9. n *Acts* 2. 28. with *ps.*

16.11. o *Joh. 17.5.* p *Eph. 1.22.* i *Pet. 3.22.* q *Eph. 4.10.* i *12.* *Pf 110.* throughout. r *Rom. 8.34.*

*Q. How doth Christ make intercession?*

*A. Christ maketh intercession by his appearing in our nature continually before the Father in Heaven in the merit of his obedience and sacrifice on earth declaring his will to have it applyed to all believers answering all accusations against them w, procuring for them quiet of Conscience, notwithstanding daily failings x, access with boldness to the Throne of grace y, & acceptance of their persons z, & service*

*[Heb. 9.12.24 i Heb. 1.3 u Joh. 3.16 & 17.20,24. w Rom. 8.33.34. x Rom. 5.1.2. i John. 2.12. y Heb. 4.16. z Eph. 1.6. a i Pet. 2.5.]*

*Q. How is Christ to be exalted in his coming again to judge the world?*

*A. Christ is to be exalted in his coming again to judge the world, in that he who was unjustly judged and condemned by wicked men b, shal come again at the last day in great power c, and in the full manifestation of his own glory, and of his Fathers, with all his holy Angels d, with a shout, with the voice of the Arch-Angel, and with the Trumpet of God to judge the world in righteousness f. b *Acts 3.15.* c *Mat. 24.30.* d *Luk. 9.26 Mat. 25.31.* e *1 Th. 4.16.* f *Acts 17.31.* (ation)*

*Q. What benefits hath Christ procured by his mediation?*

*A. Christ by his mediation hath procured Redemption g, with all other benefits of the Covenant of Grace h. g *Heb. 9.12.* h *2 Cor. 1.20.**

*Q. How do we come to be made partakers of the benefits which Christ hath procured?*

*A. We are made partakers of the benefits which Christ hath procured, by the application of them u. i.*



to us i, which is the work especially of God the holy Ghost k. i John I. 11. 12. k Tit. 3. 5. 6.

Q. Who are made partakers of Redemption by Christ?

A. Redemption is certainly applyed, & effectually communicated to all those for whom Christ hath purchased it l, who are in time by the holy Ghost enabled to believe in Christ according to the Gospel m.

l Eph. 1. 13, 14. John 6. 37. 39. & 10. 15, 16. m Eph. 2. 8. 2 Cor. 4. 13.

Q. Can they who have never heard the Gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?

A. They who having never heard the Gospel n, know not Jesus Christ o, & believe not in him, cannot be saved p, be they never so diligent to frame their lives according to the light of nature q, or the law of that Religion which they profess r, neither is there salvation in any other but in Christ alone s, who is the Savior only of his Body the Church t.

n Rom. 10. 14. o 2 Thess. 1. 8. 9. Eph. 2. 12. John 1. 10, 11, 12. p John 8. 24. Mar 16. 16. q 1 Cor. 1. 20, 24. r John 4. 22. Rom. 9. 31, 32. Phil. 3. 4, 10. 9. s Acts 4. 12. t Eph. 5. 23.

Q. Are all they saved who hear the Gospel, and live in the Church?

A. All that hear the Gospel, and live in the visible Church are not saved, but they only who are true members of the Church invisible u. u John 12. 38, 39, 40. Rom. 9. 6. Mat. 22. 14. & 7. 21. Rom. 11. 7.

Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages and places of the world do profess the true Religion w, & of their children x. w 1 Cor. 1. 2. Rom. 15. 9, 10. 12. Rev. 7. 9. Ps. 2. 8. & 22. 27.

to 31. & 45 17. Mat. 28. 19. 20. Isa. 59 21. x 1 Cor. 7. 14. Acts 2. 39. Rom. 11. 16. Gen. 17. 7.

**Q.** *What are the special Priviledges of the visible Church?*

**A.** The visible Church hath the priviledge of being under Gods special care and government y, of being protected and preserved in all ages, notwithstanding the opposition of all enemies z, and of enjoying the communion of Saints, the ordinary means of Salvation a, offers of grace by Christ to all the members of it, in the ministry of the Gospel, testifying that whosoever believes in him shall be saved b, and excluding none that will come unto him c. y Is. 4. 5. 1 Tim 4. 10. z Ps. 115. throughout. Is. 31. 4, 5. Zec. 12. 2, to 9. a Acts 2. 39, 42. b Ps. 147. 19, 20. Rom. 4. Eph. 4. 11, 12. Mat 16. 15, 16. c John 6. 37.

**Q.** *What is the invisible Church?*

**A.** The invisible Church is the whole number of the Elect, that have been, are, or shall be gathered into one, under Christ the Head d.

d Eph. 1. 10, 22, 23. John 10. 16. & 11 52.

**Q.** *What special Benefits do the Members of the invisible Church enjoy by Christ?*

**A.** The members of the invisible Church, by Christ enjoy union and communion with him, in grace and glory e. e John 17 21. Eph. 2. 5, 6. John 17. 24.

**Q.** *What is that union which the elect have with Christ?*

**A.** The Union which the Elect have with Christ is the work of Gods Grace f, whereby they are spiritually and mystically, yet really and inseparably joined to Christ, as their Head and Husband g, which is done in their effectual Calling h.

f Eph. 1. 12. & 2. 6, 7, 8. g 1 Cor. 6. 17. Job. 10. Eph. 5. 23, to 30. h 1 Cor. 1. 9. 1 Pet. 5. 10.

**Q.** *What*



*Q. What is effectual Calling?*

A. Effectual Calling is the Work of Gods Almighty Power and Grace *i*, whereby out of his free and special love to his Elect, and from nothing in them moving him thereunto *k*, he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit *l*, saving enlightning their minds *m*, renewing and powerfully determining their wills *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and embrace the Grace offered and conveyed therein *o*.

*i* Job. 5. 25. Eph. 1. 18, 19, 20. 2 Tim. 1. 8, 9. *k* Tit. 3. 4, 5. Eph. 2. 4, 5, 7, 8, 9. Rom. 9. 11. 12 Cor. 5. 20. & 6. 1, 2. John. 6. 44. 2 Thess. 2. 13, 14. *m* Acts 26. 18. 1 Cor. 2. 10, 12. *n* Ezek. 11. 19. & 36. 26, 29. John 6. 45. *o* Eph. 2. 5. Phil. 2. 13. Deut. 30. 6.

*Q. Are all the Elect only effectually called?*

A. All the Elect, and they only, are effectually called *p*; although others may be, and often are, outwardly called by the Ministry of the Word *q*, and have some common operations of the Spirit *r*, who for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ *s*.

*p* Acts 13. 48. *q* Mat. 22. 14. *r* Mat. 7. 22. & 13. 20, 21. Heb. 6. 4, 5. 1 Job. 12. 38, 39, 40. Acts 28. 25, 26, 27. John 6. 64, 65. Psal. 81. 11, 12.

*Q. What is the communion in Grace which the members of the invisible Church have with Christ?*

A. The communion in grace which the Members of the invisible Church have with Christ, is, their partaking of the vertue of the Mediation, in their Justification *t*, Adoption *u*, Sanctification, and whatever

else in this life manifest their union with him w.

Rom. 8. 30. u Eph. 1. 5. w 1 Cor. 1. 30.

**Q.** What is Justification?

**A.** Justification is an Act of Gods free Grace unto sinners x, in which he pardoneth all their sins, accepteth & accounteth their persons righteous in his sight y not for any thing wrought in them, or done by them z, but only for the perfect obedience and full satisfaction of Christ by God imputed to them a, and received by Faith alone b. x Rom. 3. 22, 24, 25. & 4. 5. y 2 Cor. 5. 19, 21. Rom. 3. 22, 24, 26, 27, 28. z Tit. 3. 5. Eph. 1. 7. a Rom. 5. 17, 18, 19 & 4. 6, 7, 8. b Adm. 10. 44. Gal. 2. 16. Phil. 3. 9.

**Q.** How is Justification an act of Gods free grace?

**A.** Although Christ by his obedience and death, did make a proper, real, & full satisfaction to Gods Justice, in the behalf of them that are justified o; yet, inasmuch as God accepteth the satisfaction from a surety, which he might have demanded of them, did provide this surety, his own only Son d, imputing his righteousness to them e, & requiring nothing of them for their justification but Faith f, which also is his Gift g, their justification is to them of free Grace h. c Rom. 5. 8, 9, 10, 19. d 1 Tim. 2. 5, 6. Heb. 10. 10. Mat. 20. 28. Dan. 9. 24, 26. Isa. 53. 4, 5, 6, 10, 11, 12. Heb. 7. 22. Rom. 8. 32. 1 Pet. 1. 18, 19. e 2 Cor. 5. 21. f Rom. 3. 24, 25. g Eph. 2. 8. h Eph. 1. 7.

**Q.** What is justifying Faith?

**A.** Justifying Faith is a saving Grace i, wrought in the heart of a sinner by the Spirit k, and Word of God l, whereby he being convinced of his sin & misery, & of the disability in himself, and all other creatures to recover him out of his lost condition m, not only assenteth to the truth of the Promise of the Gospel



spel n, but receiveth and resteth upon Christ and his righteousness therein held forth, for pardon of sin o, and for the accepting and accounting of his Person righteous in the sight of God for Salvation p.

i Heb. 10. 39. k 2 Cor. 4. 13. Ep. 1. 17. 18. 19. l Rom. 10. 14. m Acts. 2. 37. o 16. 30. Joh. 16. 8 9. Rom. 5. 6. Eph 2. 1. Acts 4. 12. n Eph. 1. 13. o Joh. 1. 12. Acts 16. 31. o 10. 43. p Phil. 3. 9. Acts 15. 11.

Q. How doth Faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of these other graces which do always accompany it, or of good works that are the fruits of it q, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification r, but only as it is an instrument, by which he receiveth and applyeth Christ and his righteousness s. q Gal. 3. 11. Rom. 3. 28. 1 Ro. 4. 3. o 10. 10. s Joh. 1. 12. Ph. 3. 9. Gal. 2. 16.

Q. What is Adoption?

A. Adoption is an act of the free Grace of God t, in, and for his only Son Jesus Christ u, whereby all those that are justified, are received into the number of his children w, have his Name put upon them x, the Spirit of his Son given to them y, are under his fatherly care and dispensations z, admitted to all the liberties and priviledges of the Sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory a. t 1 John 3. 1. u Eph. 1. 5. Gal. 4. 4, 5. w John 1. 12. x 2 Cor. 6. 18. Rev. 3. 12. y Gal. 4. 6. z Psal. 103. 13. Prov. 14. 26. Mat. 6. 32. a Heb. 6. 12. Rom. 8. 17.

Q. What is Sanctification?

A. Sanctification is a work of Gods grace, whereby they whom God hath before the foundation of the World chosen to be holy, are in time, through the  
D 5 power;

powerful operation of his Spirit *b*, applying the death and resurrection of Christ unto them *c*, renewed in the whole man after the image of God *d*, having the seeds of repentance unto life, and of all other saving graces put into their hearts *e*, and those graces so stirred up, increased and strengthened *f*, as that they more and more die unto sin, and rise unto newness of life *g*.

*b* Eph. 1. 4. 1 Cor. 6. 11. 2 Thess. 2. 13. *c* Rom. 6. 4, 5, 6. *d* Eph. 4. 23, 24. *e* Acts 11. 18. 1 John 3. 9. *f* Judg. 20. Heb. 6. 11, 12. Eph. 3. 16, 7, 18, 19. Col. 1. 10, 11. *g* Rom. 6. 4, 6. 14. Gal. 5. 24.

*Q.* What is Repentance unto life?

*A.* Repentance unto life is a saving grace *h*, wrought in the heart of a sinner by the Spirit *i*, and Word of God *k*, whereby out of the sight and sense, not only of the danger *l*, but also of the filthiness and odiousness of his sins *m*, & upon the apprehension of God's mercy in Christ, to such as are penitent *n*, he so grieves for *o*, and hates his sins *p*, as that he turns from them all to God *q*, purposing and endeavoring constantly to walk with him in all the ways of new obedience.

*h* 2 Tim. 2. 25. *i* Zech. 12. 10. *k* Acts 11. 18, 20, 21. *l* Ezek. 18. 28, 30, 32. Luke 15. 17, 18. Hos. 2. 6, 7. *m* Zek. 36. 31. Isa. 30. 22. *n* Joel 2. 12, 13. *o* Jer. 31. 18, 19. *p* 2 Cor. 7. 11. *q* Acts 26. 18. Ezek. 14. 6. 1 Kings 8. 47, 48. 1 Psal. 119. 6, 58, 28. Luke 1. 6. 2 Kings 23. 25.

*Q.* Wherein do Justification and Sanctification differ?

*A.* Although Sanctification be inseparably joined with Justification, yet they differ, in that God in justification imputeth the righteousness of Christ *r*, in sanctification his Spirit infuseth grace, and enableth to the exercise thereof *s*, in the former, sin is pardoned *t*, in the other it is subdued *x*: the one doth equate



ly free all believers from the revenging wrath of God & that perfectly in this life, that they never fall into condemnation y; the other is neither equal in all z, nor in this life perfect in any a, but growing up to perfection b. (1 Cor. 6. 11. & 1. 30. t Rom. 4. 6, 8. u Ezek. 36. 27. w Rom. 3. 24, 25. x Rom. 6. 6, 14. y Rom. 8. 33, 34. z 1 Joh. 2. 12, 13, 14. a 1 John 2. 8, 10. b 2 Cor. 7. 1. Phil. 3. 12, 13, 14.

*Q. Whence arise the imperfection of Sanctification in Believers?*

*A.* The imperfection of sanctification in Believers, ariseth from the remnants of sin abiding in every part of them, & the perpetual lustings of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins c, are hindered in all their spiritual services d, and their best works are imperfect and defiled in the sight of God e. c Rom. 7. 18. 23. Mar. 14. 66. to the end. Gal. 2. 11, 12. d Heb. 12. 1. e 1sa. 64. 6. Exod. 18. 38.

*Q. May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?*

*A.* True believers, by reason of the unchangeable love of God f, and his decree and covenant to give them perseverance g, their inseparable union with Christ h, his continual intercession for them i, and the Spirit and seed of God abiding in them k, can neither totally nor finally fall away from the state of Grace l, but are kept by the power of God through Faith unto Salvation m. f Jer. 31. 3. g 2 Tim. 2. 19. Heb. 13. 20, 21. 2 Sam. 23. 5. h 1 Cor. 1. 8, 9. i Heb. 7. 25. Luke 22. 32. k 1 Joh. 3. 9. & 2. 27. l Jer. 32. 40. J. h. 10. 28. m 1 Pet. 1. 5.

*Q. Can true Believers be infallibly assured that they*

they are in the state of Grace, and that they shall persevere therein unto Salvation?

A. Such as truly believe in Christ, and endeavor to walk in all good conscience before him *n*, may without extraordinary revelation, by faith, grounded upon the truth of Gods promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made *o*, and bearing witness with their spirits that they are the Children of God *p*, be infallibly assured that they are in the state of grace, & shal persevere therein unto salvation *q*.

*n* 1 John 2. 3. *o* 1 Cor. 2. 12. 1 John 3. 14, to 24. 1 John 4. 13, 16. Heb. 6. 11, 12. *p* Rom. 8. 16. *q* John 5. 13.

Q. Are all true Believers at all times assured of their present being in the state of Grace, and that they shall be saved?

A. Assurance of Grace and Salvation not being of the essence of faith *r*, true believers may wait long before they obtain it *s*, and after the enjoyment thereof may have it weakned and intermitted through manifold distempers, sins, temptations and desertions *t*, yet are they never left without such a presence & support of the Spirit of God, as keeps them from sinking into utter despair *u*. *r* Eph 1. 13. *s* Isa. 50. 10. Ps. 88. throughout. *t* Ps. 77. 1. to 12. Can. 5. 2, 3, 6. Ps. 51 8, 12. & 31. 22. & 22. 1. *u* 1 John 3. 9. Job 13. 15. Ps. 73. 15, 23. Isa. 54. 7, to 10.

Q. What is the communion in glory, which the members of the invisible Church have with Christ?

A. The communion in glory which the Members of the invisible Church have with Christ, is in the life *w*, immediatly after death *x*, and at last perfected at the Resurrection and Day of Judgement *y*.



W 2 Cor. 3. 18. x Luke 23. 43. y 1 Thes. 4. 17.

**Q.** What is the communion in glory with Christ which the members of the invisible Church enjoy in this life?

**A.** The members of the invisible Church have communicated to them in this life the first fruits of glory with Christ, as they are members of him their Head, & so in him are interested in that glory which he is fully possessed of z, and as an earnest thereof, enjoy the sense of Gods love a, peace of conscience, joy in the holy Ghost, and hope of Glory b, as on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they shall endure after death c.

z Eph. 2. 5, 6. a Rom. 5. 5. with 2 Cor. I. 22. b Rom. 5. I. 2. & 14. 17. c Gen. 4. 13. Mat. 27. 4. Heb. 10. 27. Rom. 2. 9. Mark 9. 44.

**Q.** Shall all men die?

**A.** Death being threatned as the wages of sin d, it is appointed unto all men once to die e, for that all have sinned f. d Ro. 6. 23 e Heb 9. 27. f Rom 5. 12.

**Q.** Death being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?

**A.** The righteous shall be delivered from death it self at the last day, and even in death are delivered from the sting and curse of it g, so that although they die, yet it is out of Gods love h, to free them perfectly from sin and misery i, and to make them capable of further communion with Christ in glory, which they then enter upon k. g 1 Cor. 15. 26, 56. Heb. 2. 15. h Isa. 57. 1, 2. 2 Kings 22. 20. i Rev. 14. 13. Eph. 5. 27. k Luke 23. 43. Phil. 1. 23.

**Q.** What is the communion in glory with Christ which

which the members of the invisible Church enjoy immediately after death?

A. The communion in glory with Christ which the members of the invisible Church enjoy immediately after death is, in that their souls are then made perfect in holiness *l*, and received into the highest heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of the bodies *o*, which even in death continue united to Christ *p*, and rest in their graves as in their beds *q*: at the last day they be again united to their souls; whereas the souls of the wicked are at death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgement of the great day *s*. 1 Heb. 12. 23. *m* 2 Cor. 5. 1, 6. 8. Phil. 1. 23. Acts 3. 21. Eph. 4. 10. *n* 1 John 3. 2. 2 Cor. 13. 12. *o* Rom. 8. 23. Psal. 19. 9. *p* 1 Thes. 4. 14. *q* Isa. 57. 2. 1 Job 19. 26, 27. 1 Luke 16. 23, 24. Acts 1. 25. Jude 6. 7.

Q What are we to believe concerning the resurrection?

A. We are to believe that at the last day there shall be a general resurrection of the dead; both of the just and unjust *t*, when they that are then found alive shall in a moment be changed, & the selfsame bodies of the dead which were laid in the grave, being then again united to their soul for ever, shall be raised up by the power of Christ *u*, the bodies of the just by the Spirit of Christ, and by the virtue of his resurrection as their Head, shall be raised in power, spiritual incorruptible, and made like to his glorious Body *v*, & the bodies of the wicked shall be raised up in dishonour by him, as an offended Judge *x*

*t* Acts 24. 15. *u* 1 Cor. 15. 51, 52, 53. 1 Thes. 4. 14



16, 17. *Joh. 5. 28, 29.* w *I Cor. 15. 21, 22, 23, 43, 44.*  
*Phil. 3. 21.* x *John 5. 27, 28, 29.* *Mat. 25. 33.*

*Q. What shall immediately follow after the resurrection*

*A.* Immediately after the resurrection shall follow the general & final judgment of Angels and men y, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord z. y *2 Pet. 2. 4* *Jude v. 6, 7, 14, 15.* *Mat. 25. 46.* z *Mat. 24. 36, 42, 44.* *Luke 21. 35, 36.*

*Q. What shall be done to the wicked at the day of judgement?*

*A.* At the day of judgment the wicked shall be set on Christs left hand a, and upon clear evidence, and full conviction of their own consciences b shall have the fearful, but just sentence of condemnation pronounced against them c, and thereupon shall be cast out from the favorable presence of God, and the glorious fellowship with Christ, his Saints, and all his holy Angels, into hell to be punished with unspeakable torments, both of body and soul, with the devil and his angels for ever d. a *Mat. 25. 33.* b *Rom. 2. 15, 16.* c *Mat. 25. 41, 42, 43.* d *Luk 16. 26.* 2 *Thes. 1. 8, 9.*

*Q. What shall be done to the righteous at the day of judgement.*

*A.* At the day of judgement, the righteous being caught up to Christ in the clouds e, shall be set on his right hand, and there openly acknowledged, and acquitted f, shall join with him in the judging of reprobate angels and men g, & shall be received into heaven h, where they shall be fully, and for ever freed from all sin and misery i, filled with unconceivable joyes k, made perfectly holy, & happy, both in body & soul, in the company of innumerable saints, & holy angels l, but especially in the immediate vision and fruition of God

God the Father, of our Lord Jesus Christ, and of the  
 holy Spirit to all eternity *m*: and this is the perfect  
 and full communion which the members of the invi-  
 sible Church shall enjoy with Christ in glory at the re-  
 surrection and day of judgement. *e* *1 Thes.* 4. 17.  
*f* *Mat.* 25. 33. & *10.* 32. *g* *1 Cor.* 6. 2, 3. *h* *Mat.* 25. 34  
 46. *i* *Eph.* 5. 27. *Rev.* 14. 13. *k* *Psf.* 16. 11. *l* *Heb.* 12.  
 22, 23. *m* *1 Job.* 3. 2. *1 Cor.* 13. 12. *1 Thes.* 4. 17, 18

*Having seen what the Scriptures principally teach us  
 to believe concerning God; it follows to consider  
 what they require as the Duty of man.*

*What is the duty that God requireth of man?*

*A.* The duty that God requireth of man, is  
 Obedience to his revealed Will.

*Q.* What did God at first reveal unto man as the  
 Rule of his Obedience?

*A.* The Rule of obedience revealed to Adam in the  
 estate of innocency, and to all mankind in him, be-  
 side a special command, not to eat of the fruit of the  
 tree of the knowledge of good and evil, was the Mo-  
 ral Law *o*. *o* *Gen.* 1. 26, 27. *Rom.* 2. 14, 15. & *10.* 5.  
*Gen.* 2. 17.

*Q.* What is the Moral Law?

*A.* The Moral Law is the declaration of the will  
 of God to mankind, directing & binding every one  
 to personal, perfect, and perpetual conformity and  
 obedience thereunto, in the frame and disposition of  
 the whole man, soul and body *p*, and in perform-  
 ance of all those duties of holiness and righteousness  
 which he oweth to God and Man *q*, promising life  
 upon



upon the fulfilling, and threatening death upon the breach of it r. p *Deut.* 5. 1. 23, 31, 33. *Luke* 10. 26, 27. *Gal.* 3. 10. 1 *Thes.* 5. 23. q *Luke* 1. 75 *Acts* 24. 16. r *Rom.* 10. 5. *Gal* 3. 10. 12.

*Q. Is there any use of the Moral Law to man since the Fall?*

*A.* Though no man, since the Fall, can attain to righteousness and life by the Moral Law<sup>s</sup>, yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate, s *Rom.* 8. 3. *Gal.* 2. 16. t 1 *Tim.* 1. 8.

*Q. Of what use is the Moral Law to all men?*

*A.* The Moral Law is of use to all men, to inform them of the holy nature and will of God<sup>u</sup>, and of their duty, binding them to walk accordingly w, to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts and lives x, to humble them in sense of their sin and misery y, and thereby help them to a clearer sight of the need they have of Christ<sup>z</sup>, and of the perfection of his obedience a. u *Lev.* 11. 44, 45. v 20, 7, 8 Ro 7 12. w *Mic.* 6. 8 *Sam.* 2. 10. 11. x *Psa.* 19. 11, 12. *Rom.* 3. 20. y 7. 7. z *Rom.* 3. 9, 23. 2 *Gal.* 3. 21, 22. a *Rom.* 10. 4.

*Q. What particular use is there of the Moral Law to unregenerate men?*

*A.* The Moral Law is of use to unregenerate men, to awaken their consciences to fly from wrath to come b, and to drive them to Christ c, or upon their continuance in the estate and way of sin, to leave them inexcusable d, and under the curse thereof e, b 1 *Tim.* 1. 9, 10. c *Gal.* 3. 24. d *Rom.* 1. 20. e 2. 15. e *Gal.* 3. 10.

*Q. What special use is there of the Moral Law to the regenerate?*

*A.* Al-

A. Although they that are regenerate, and be in Christ, be delivered from the moral law as a covenant of works *f*, so as thereby they are neither justified *g*, nor condemned *h*, yet beside the general use thereof, common to them with all men, it is of special use to show them how much they are bound to Christ for his fulfilling it, and induring the curse thereof in their stead, and for their good *i*, and thereby to provoke them to more thankfulness *k*, and express the same in their greater care to conform themselves thereunto, as the rule of their obedience.

*f* Rom 6 14. & 7. 4, 6. Gal. 4. 4, 5. *g* Rom. 3. *h* Gal. 5. 23 Rom. 8. 1. *i* Rom. 7. 24, 25. Gal. 3. 14 Rom. 8. 3 4. *k* Luke 1. 68, 69, 74 75. Col. 1. 13, 14. *l* Rom. 7. 22. & 12. 2. Tit. 2. 11, 12

*Q.* Where is the moral Law summarily comprehended?

A. The Moral Law is summarily comprehended in the ten Commandments, which were delivered by the voice of God upon mount Sinai, and written by him in two Tables of stone *m*, and are recorded in the 20. chapter of Exodus: the four first Commandments containing our duty to God, and the other six our duty to man *n*. *m* Deut 10. 4. Exod. 34. 2, 3, 4. *n* Mat. 22 37, 10 40.

*Q.* What rules are to be observed for the right understanding of the ten Commandments?

A. For the right understanding of the ten Commandments, these rules are to be observed.

That the Law is perfect, & bindeth every one to conformity in the whole man unto the righteousness thereof, and unto intire obedience for ever, so as to require the utmost perfection in every duty, and forbid the least degree of every sin *o*.

*o* Ps. 19. 7. Jam. 2. 10. Mat. 5 5. 21. to the



That it is spiritual, and so teacheth the understanding, will, affections, and all other Powers of the Soul, as well as words, works, and gestures, p.

p Rom. 7. 14. Deut. 6. 5. Mat. 22. 37, 38, 39. & 5. 21, 22, 27, 28, 29. to the end.

That one and the same thing, in divers respects, is required or forbidden in several Commandments q.

q Col. 3. 5. Amos 8. 5. Pro. 1. 19 1 Tim. 6. 10.

That as where a duty is commanded, the contrary sin is forbidden r, and where a sin is forbidden, the contrary duty is commanded s, so where a promise is

annexed, the contrary threatening is included t, and

where a threatening is annexed, the contrary promise

is included u. r Isa. 58. 13. Deut 6. 13. with Mat. 4.

10. 10. & 15. 4, 5, 6. s Mat. 5. 21 to 25. Eph. 4. 28.

Exod. 20. 12. with Prov. 30. 17. u Jer. 18. 7, 8. Exo.

20. 7. with Ps. 15. 1, 4, 5. & 24. 4, 5.

That what God forbids is at no time to be done w, what he commands is always our duty x, and yet every particular duty is not to be done at all times y.

w Job 13. 7, 8. Rom. 3. 8. Job 36. 21. Heb. 11. 25.

x Deut 4. 8, 9. y Mat. 12. 7.

That under one sin or duty, all of the same kind are forbidden or commanded, together with all the causes, means, occasions and appearances thereof, and provocations thereunto z. z Mat. 5. 21, 22, 27, 28. & 15. 4, 5, 6. Heb. 10. 24, 25. 1 Thes. 5. 22. Jude v. 23. Gal. 5. 16. Col. 3. 21.

That what is forbidden or commanded to our selves, we are bound according to our places, to endeavor that it may be avoided or performed by others, according to the duty of their places a. a Exod. 20. 10. Lev. 19. 17. Gen. 18. 19. Josh. 24. 15. Deut. 6. 6, 7.

That in what is commanded to others, we are bound

bound according to our Places and Callings to be helpful to them *b*, and to take heed of partaking with others in what is forbidden them *c*.

*b* 2 Cor. I. 24. *c* 1 Tim. 5. 22. Eph. 5. 11.

*Q.* What special things are we to consider in the ten Commandments?

*A.* We are to consider in the ten Commandments, the Preface, the substance of the Commandments themselves, and several reasons annexed to some of them, the more to enforce them.

*Q.* What is the Preface to the Commandments?

*A.* The Preface to the Commandments is contained in these words: *I am the Lord thy God, who have brought thee out of the land of Egypt, out of the house of bondage d*, wherein God manifesteth his sovereignty, as being Jehovah, the eternal, immutable, and almighty God *e*, having his being in and of himself *f*, and giving being to all his words *g*, and works *h*, and that he is a God in Covenant, as with Israel of old, so with all his people *i*, who as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thralldom *k*. and that therefore we are bound to take him for our God alone, and to keep all his Commandments *l*.

*d* Exod. 20. 2. *e* Is. 44. 6. *f* Exod. 3. 14. *g* Exod. 6. 3. *h* Acts 17. 24, 28. *i* Rom. 3. 29. *k* Luke 1. 74, 75. *l* 1 Pet. 1. 15 to 18. Lev. 18. 31. & 19. 37.

*Q.* What is the sum of the four Commandments, which contain our duty to God?

*A.* The sum of the four Commandments containing our duty to God, is to love the Lord our God with all our heart, & with all our soul, and with all our strength, & with all our mind *m*. *m* Lu. 10. 13.

*Q.* Which is the first Commandment?

*A.* The



A. The first Commandment is, *Thou shalt have no other Gods before me n. n* Exod. 20. 3.

Q. What are the duties required in the first Commandment?

A. The duties required in the first Commandment, are the knowing & acknowledging of God to be the only true God, and our God o, and to worship and glorify him accordingly p, by thinking q, meditating r, remembering s, highly esteeming t, honoring u, adorning w, choosing x, loving y, desiring z, fearing of him a, believing him b, trusting c, hoping d, delighting e, rejoicing in him f, being zealous for him g, calling upon him, giving all praise & thanks h; and yielding all obedience and submission to him, with the whole man i; being careful in all things to please him k; and sorrowful when in any thing he is offended l. & walking humbly with him.

m. o 1 Chr. 28. 9. Deut. 26. 17. Isa. 43. 10. Jer. 14. 22. Psal. 95. 6, 7. Mat. 4. 10. Psal. 29. 2. q Mal. 3. 16. r Psal. 63. 6. s Eccl. 12. 1. t Psal. 71. 19. u Mal. 1. 6. w Isa. 45. 23. x Josh. 24. 15, 22. y Deut. 6. 5. z Psal. 73. 25. a Isa. 8. 13. b Exod. 14. 31. c Isa. 26. 4. d Psal. 130. 7. e Psal. 37. 4. f Psal. 32. 11. g Rom. 12. 11. with Numb. 25. 11. h Phil. 4. 6. i Jer. 7. 23. James 4. 7. k John 3. 22. l Jer. 31. 18. m Micah 6. 8.

Q. What are the sins forbidden in the first Commandment?

A. The sins forbidden in the first Commandment, are Atheism, in denying, or not having a God n; Idolatry, in having, or worshipping more Gods than one, or any with, or instead of the true God, the not having and avouching him for God, and our God p, the omission or neglect of

ment *q*, ignorance *r*, forgetfulness *s*, misapprehensions *t*, false opinions *u*, unworthy & wicked thoughts of him *w*, bold and curious searching into his secrets *x*, all prophaneness *y*, hatred of God *z*, self love, self seeking *b*, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*, vain credulity *d*, unbelief *e*, heresie, misbelief *g*, distrust *h*, despair *i*, incorrigibleness, insensibleness under judgments *l*, hardness of heart, pride *n*, presumption *o*, carnal security *p*, tempting of God *q*, using unlawful means *r*, and trusting in lawful means *s*, carnal delights and joys *t*, corruption, blind, & indiscreet zeal *u*, luke-warmness *w*, and dennes in the things of God *x*, estranging our selves from God *y*, praying or giving any religious worship to Saints, Angels, or any other creatures *z*, all compacts and consulting with the devil, and hearkning to his suggestions *b*, making men the Lords of our Faith and Conscience *c*, slighting and despising God and his Commands *d*, resisting and grieving of his Spirit *e*, discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us *f*, and ascribing the praise of any good we either are, have, or can do, to fortune, idols *h*, our selves *i*, or any other creature *k*.

*n* Psal. 14. 1. Eph. 2. 12. *o* Jer. 2. 27, 28. *w* 1 Thes. 1. 9. *p* Psal. 81. 11. *q* Is. 43. 22, 23, 24. *r* 1 Jer. 22. Hos. 4. 1, 6. *s* Jer. 2. 32. *t* Acts 17. 23, 29. *u* 1 Cor. 40. 18. *w* Psal. 50. 21. *x* Deut. 29. 29. *y* Tit. 1. 10. Heb. 12. 16. *z* Rom. 1. 30. *a* 2 Tim. 3. 2. *b* Phil. 21. *c* 1 Joh. 2. 15, 16. 1 Sam. 2. 29. Col. 3. 2, 5. *d* 1 Cor. 4. 1. *e* Heb. 3. 12. *f* Gal. 5. 20. Tit. 3. 10. *g* Acts 26. 9. *h* Psal. 78. 22. *i* Gen. 4. 13. *k* Jer. 5. 3. 1 Jer.



2. 25. m Rom. 2. 5. n Jer. 13. 15. o Psal. 19. 13.  
 Zeph. 1. 12. q Mat. 4. 7. r Rom. 3. 8. s Jer. 17 5.  
 2 Tim. 3. 4. u Gal. 4. 17. John 16. 2. Rom. 10. 2.  
 Luke 9. 54, 55. w Rev. 3. 16. x Rev. 3. 1. y Ezek.  
 3. 5. Isa. 1 4, 5 z Ro 10 13 14. Hos. 4. 12. Acts 10.  
 26. Rev. 19 10, Mat. 4. 10. Col. 2. 18. Rom. 1. 15.  
 Lev. 20. 6. I Sam. 28. 7, 11. with I Chr. 10. 13. 14.  
 Acts 5. 3 c. 2 Cor. 1. 24. Mat 13. 9 d Deut. 32.  
 1. 2 Sam. 12. 9. Prov. 13. 13 e Act. 7. 51. Eph. 4. 30.  
 Ps. 73 2 3, 14, 15, 22 g I Sam. 6. 7, 8, 9. h Dan. 5.  
 i Deu. 8. 17. Dan. 4. 30. k Hab. 1, 16.

Q. What are we specially taught by these words  
 (before me) in the first Commandment?

A. These words (before me) or before my face, in  
 the first Commandment, teach us, that God who seeth  
 all things, takes special notice of, and is much dis-  
 pleased with the sin of having any other God; that  
 it may be an argument to dissuade from it, and to  
 aggravate it as a most impudent provocation, as al-  
 so to perswade us to do, as in his sight, what ever we  
 do in his service m. 1 Ezek. 8. 5. to the end. Ps. 44.  
 20, 21. m I Chr. 28. 9.

Q. Which is the second Commandment?

A. The second Commandment is, Thou shalt not  
 make unto thee any graven image, or any likeness of any  
 thing that is in heaven above, or that is in the earth  
 beneath, or that is in the water under the earth, thou  
 shalt not bow down to them nor serve them; for I the  
 Lord thy God, am a jealous God, visiting the iniquities  
 of the Fathers upon the Children, unto the third and  
 fourth generation of them that hate me; and shewing  
 mercy unto thousands of them that love me and keep  
 my Commandments n. n Exod. 20. 4, 5, 6.

Q. What are the Duties required in the second  
 Commandment?

A. The

A. The duties required in the second Commandment, are, the receiving, observing, & keeping p and intire all such Religious Worship and Ordinances as God hath instituted in his Word o, particular Prayer and Thanksgiving in the Name of Christ the reading, preaching and hearing of the Word the administration & receiving of the Sacraments Church Government and Discipline s, the Ministry and maintenance thereof t, religious fasting u, swearing by the Name of God w, and vowing unto him as also the disapproving, detesting, opposing all false worship y, and according to each ones place & calling, removing it, & all monuments of Idolatry

o Deut. 32. 46, 47. Mat. 28. 20. Acts 2. 42. 1 Tim. 6. 13, 14. p Phil. 4. 6. Eph 5. 20. q Deut. 17. 18, 19. Acts 15. 21. z Tim. 4. 2. James 1. 21, 22. t Mat. 19. 1 Cor. 11. 23. to 30. f Mat. 18. 15, 16, 17. & 16. 1 Cor. 5. chap. & 12. 28. t Eph. 4. 11, 12. 1 Tim. 5. 18. 1 Cor. 9. 7. to 15. u Joel 2. 12, 13 1 Cor. 7. w Deut 6. 13. x Isa. 19. 21. Ps. 76. 11. y Acts 17. 17. Ps. 16. 4. z Deut. 7. 5. Isa. 30. 22.

Q. What are the sins forbidden in the second Commandment?

A. The sins forbidden in the second Commandment are all devising a, counselling b, commanding c, using d, and any ways approving any religious Worship not instituted by God himself e, tolerating a false Religion f, the making any representation of God, of all or of any of the 3 Persons either inwardly in our mind or outwardly in any kind of image, likeness of any creature whatsoever g, all worship of it h, or God in it, or by it i, the making of any representation k, of feigned Deities, and all worship of them, or service belonging to them l, all superstitious



stitious devises *m*, corrupting the worship of God *n*, adding to it, taking from it *o*, whether invented and taken up of our selves *p*, or received by tradition from others *q*, though under the title of antiquity *r*, custom *s*, devotion *t*, good intent, or any other pretence whatsoever *u*, simony *w*, sacrilege *x*, all neglect *y*, contempt *z*, hindering *a*, and opposing the Worship and Ordinances which God hath appointed *b*.

*a* Num. 15. 39. *b* Deut. 13. 6, 7, 8. *c* Hos. 5. 11. *Mic.* 6. 16. *d* 1 Kings 11. 33. *e* Deut. 12. 30, 31, 32. *f* Deut. 13. 6 to 12. *Zech.* 13. 2, 3. *Rev.* 22. 14. 15. 20. & 17. 12, 16, 17. *g* Deut. 4. 15, to 19. *Acts* 17. 29. *Rom.* 1. 21, 22, 23, 25. *h* Dan. 3. 18. *Gal.* 4. 8. *i* Exod. 32. 5. *Exod.* 32. 8. *1 Kings* 18. 26, 28. *Is.* 65. 12. *m* *Acts* 8. 17. 22. *Col.* 2. 21. 22, 23. *n* *Mal.* 1. 7, 8, 14. *o* *Deut.* 1. 2. *p* *Pf.* 106. 39. *q* *Mat.* 15. 9. *r* *2 Pet.* 1. 18. *s* *Jer.* 6. 44. 17. *t* *Is.* 65. 3, 4, 5. *Gal.* 1. 13, 14. *u* *1 Sam.* 15. 21. *w* *Act.* 8. 18. *x* *Rom.* 2. 22. *Mal.* 3. 8. *y* *Exod.* 4. 24. 7. 25. *z* *Mat.* 22. 5. *Mal.* 1. 7. 13. *a* *Mat.* 23. 13. *b* *Acts* 7. 13. 44. 45. *1 Thes.* 2. 15, 16.

*Q.* What are the reasons annexed to the second Commandment. the more to enforce it?

*A.* The reasons annexed to the second Commandment, the more to enforce it, contained in these words, *For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me; and shewing mercy unto thousandt of them that love me, and keep my Commandments c*, are beside Gods sovereignty over us, & propriety in us *d*, his fervent zeal for his own worship *e*, and his revengful indignation against all false worship, as being a spiritual whorehouse *f*, accounting the breakers of this Commandment such as hate him, & threatening to punish them

unto divers generations g, and esteeming the observers of it such as love him and keep his Commandments, and promising mercy to them unto many generations h. *g* Exod. 20. 5, 6. *d* Ps. 45. 11. Rev. 1. 3, 4. *e* Ex. 34. 13, 14. *f* 1 Cor. 10. 20, 21, 22. Jer. 7. 19, 20. Ezek. 16 26 27. Deut. 32. 16, to 20. *g* H. 2. 2, 3, 4. *h* Deut. 5. 29.

*Q.* Which is the third Commandment?

*A.* The third Commandment is, *Thou shalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his Name in vain i.* *i* Exod. 20. 7.

*Q.* What is required in the third Commandment?

*A.* The third Commandment requires, that the Name of God, his titles, attributes *k*, ordinances the word *m*, sacraments *n*, prayer *o*, oaths *p*, vows *q*, lots *r*, his works *s*, and whatsoever else there whereby he makes himself known, be holily and reverently used in thoughts *t*, meditation *u*, word writing *x*, by an holy profession *y*, and answerable conversation *z*, to the glory of God *a*, and the good of our selves *b*, and others *c*. *k* Mal. 6 9. Deut. 38. Ps. 29. 2. & 68. 4. Rev. 15. 3, 4. *l* Mal. 1. Eccl. 5. 1. *m* Ps. 138. 2. *n* 1 Cor. 11. 24, 25, 28. *o* 1 Tim. 2. 8. *p* Jer. 4. 2. *q* Eccl. 5. 2, 4, 5, 6. *r* Acts 24, 26. *s* Job 36. 24. *t* Mal. 3. 16. *u* Ps. 8. throughout. *w* Col. 3. 17. Ps. 105. 2. 5. *x* Ps. 102. 18. *y* 1 Pet. 3. Mich. 4. 5. *z* Phil. 1. 27. *a* 1 Cor. 10. 35. *b* Jer. 39. *c* 1 Pet. 2. 12.

*Q.* What are the sins forbidden in the third Commandment?

*A.* The sins forbidden in the third Commandment are the not using of Gods Name as is required *d*, the abuse of it, in an ignorant *e*, vain *f*, irreverent



profane g, superstitious h, or wicked mentioning, or otherwise using his titles, attributes i, ordinances k, or works l, by blasphemy m, perjury n, all sinful cursings o, oaths p, vows q, and lots r, violating of our oaths and vows if lawful s, and fulfilling them, if of things unlawful t. murmuring and quarrelling at u, curious prying into w, and misapplying of Gods decrees x, and providences y, mis-interpreting z, misapplying a, or any way perverting the word, or any part of it b, to prophane jests c, curious or unprofitable questions, vain janglings, or the maintaining of false doctrines d, abusing it, the creatures or any thing contained under the name of God, to charms e, or sinful lusts and practises f, the maligning g, scorning h, railing i, or any ways opposing of Gods truth, grace and ways k, making profession of Religion in hypocrisie, or for sinister ends l, being ashamed of it m, or to shame to it, by uncomfortable n, unwise o, unfruitful p, & offensive walking q, or backsliding from it r.

d Mal. 2. 2. e Acts 17. 23. f Pro. 30. 9. g Mal. 1. 7, 12. & 3. 14. h 1 Sam. 4. 3, 4, 5. Jer. 7. 4, 9, 10, 14, 21. Col. 2. 20, 21, 22. i 2 Kings 18. 30, 35. Exod. 5. 2. j Ps. 139. 20. k Ps. 50. 16, 17. l Is. 5. 12. m 2 Kings 19. 2. Lev. 24. 11. n Zech. 5. 4. & 8. 17. o 1 Sam. 17. 3. 2 Sam. 16. 5. p Jer. 5. 7. & 23. 10. q Deut. 23. 18. Acts 23. 12. r Esth. 3. 7. & 9. 24. Ps. 22. 18. s Ps. 24. 3. Ezek. 17. 16, 18, 19. t Mar. 6. 26. 1 Sam. 25. 22, 32, 33, 34. u Rom. 9. 14, 19, 20. w Deut. 19. 29. x Rom. 3. 7. & 6. 1. y Eccl. 8. 11. & 9. 3. Ps. 39. throughout. z Mat. 5. 21. to the end. a Ezek. 13. 22. b 2 Pet. 3. 16. c Mat. 22. 24, to 31. d Is. 22. 13. Jer. 23. 34, 36, 38. e Tim. 1. 4, 6, 7. & 6. 4, 5, 20. 2 Tim. 2. 14. Tit. 3. 9. f Deut. 18. 10, to 14. Acts 19. 13. g 2 Tim. 4. 3, 4. h Rom. 13. 13, 14. 1 Kings 21. 9, 10. Jude v. 4. i Acts

13 45. I John 3.12. h Ps.1.1. 2 Pet.3.3. i I Pet.  
4.4. k Acts 12.45,46,50. & 4.18. & 199 I The  
2.16. Heb.10.29. l 2 Tim.3.5. Mat.23.14. & 6.1.  
5,16. m Mark 8.38. n Ps.73.14,15. o I Cor.  
5,6. Eph.5.15,16.17. p Is.5.4. 2 Pet.1.8.9. q Ro  
2.23,24. r Gal. 3.1.3. Heb 6.6.

Q. What are the Reasons annexed to the third Commandment?

A. The Reasons annexed to the third Commandment in these words, (*The Lord thy God*) & (*For the Lord will not hold him guiltless that taketh his Name in vain*), are, because he is the Lord & God, and therefore his Name is not to be profaned or any way abused by us; especially, because he will be so far from acquitting and sparing the transgressors of this Commandment, as that he will not suffer them to escape his righteous judgement, although many such escape the censure and punishments of men.

(Exod. 20.7. 1 Lev.19.12. u Ezek.36.21,22,23,24. with 3.13. Zech.5.2,3,4. w I Sam.2.12,13,14. with 3.13.)

Q. Which is the fourth Commandment?

A. The fourth Commandment is, Remember Sabbath day to keep it holy: Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates: For in six days the Lord made heaven and earth; the sea and all that in them is, and rested on the seventh day, wherefore the Lord blessed the Sabbath day and hallowed it x. x Exod. 20.8,9,10,11.

Q. What is required in the fourth Commandment?

A.



**A.** The fourth Cōmandment requireth of all men the sanctifying, or keeping holy to God, such set times as he hath appointed in his Word, expressly one whole day in seven, which was the seventh from the beginning of the world, to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the World, which is the Christian Sabbath γ, & in the new Testament called the Lords Day ζ. γ *Deut. 5. 12, 13, 14. Gen. 2. 2, 3. 1 Cor. 16. 1, 2. Act. 20. 7. Mat 5. 17, 18. Is. 56. 2, 4, 6, 7. 2 Rev. 1. 10.*

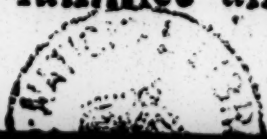
**Q.** *How is the Sabbath, or Lords Day, to be sanctified?*

**A.** The Sabbath or Lords Day, is to be sanctified by an holy resting all the day a, not only from such works as are at all times sinful, but even from such worldly imployments & recreations as are one other days lawful b, and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy c.) in the publick & private exercises of Gods Worship d, and to that end we are to prepare our hearts, and with such foresight, diligence and moderation, to dispose, and seasonably to dispatch our worldly business, that we may be the more free and fit for the duties of that day e.

a *Exod. 20. 8, 10. b Exod. 16. 25. to 28. Neh. 13. 15. to 22. Jer. 17. 21, 22. c Mat. 12. 1, 10 13. d Isa. 58. 13. Luke 4. 16. Acts 20. 7. 1 Cor. 16. 1, 2. Ps. 92. title. Isa. 66. 23. Lev. 23. 3. e Exod. 20. 8. Luke 23. 54, 56. Exod. 16. 22, 25 26. 29. Neh. 13. 19.*

**Q.** *Why is the charge of keeping the Sabbath more specially directed to Governors of Families, and other Superiors.*

**A.** The charge of keeping the Sabbath is more specially directed to governors of families and other superiors,



periors, because they are bound not only to keep themselves, but to see that it be observed by those that are under their charge; and because they are prone oft times to hinder them by employment of their own f. f *Exod. 20. 10, Josh. 24. 15. Neh. 15. 17. Jer. 17. 20, 21, 22. Exod. 23. 12.*

*Q. What are the sins forbidden in the fourth Commandment?*

*A. The sins forbidden in the fourth Commandment, are all omissions of the duties required g; careles, negligent, and unprofitable performing them, and being weary of them h, all prophaning day by idleness, and doing that which is in it self f<sup>ul</sup> i, and by all needless works, words & thoughts about our worldly employments and recreations k.*

*g Ezek 22. 26. h Act. 20. 7, 9. Ezek 33. 30, 31. Amos 8. 5. Mal. 1. 13. i Ezek 23. 38. k Jer 17. 27. Isa. 58. 13.*

*Q. What are the Reasons annexed to the fourth Commandment, the more to enforce it?*

*A. The reasons annexed to the fourth Commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, & reserving but one for himself in the words, Six days shalt thou labor & do all thy work from Gods challenging a special propriety in the day. The seventh day is the Sabbath of the Lord God m: from the example of God, who in six days made heaven and earth, the sea and all that in them & rested the seventh day: & from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it: wherefore the Lord blessed the sabbath day, & hallowed it.*



l Exod 20.9. m Exod.20.10. n Exod.20.11.

Q. Why is the word Remember, set in the beginning of the fourth Commandment?

A. The word Remember, is set in the beginning of the fourth Commandment o, partly because of the great benefite of remembring it; we being thereby helped in our preparation to keep it p, and in keeping it, better to keep all the rest of the Commandments q, and to continue a thankful remembrance of the two great benefits of Creation and Redemption, which contain a short abrigement of Religion r, and partly because we are very ready to forget it s, for that there is less light of nature for it t, and yet it restraineth our natural liberty in things at other times lawful u, that it cometh but once in seven days, and many worldly businessses come between, & too often take off our minds from thinking of it, either to prepare for it, or to sanctify it w, and that Satan with his instruments, much labor to blot out the glory, and even the memory of it, to bring in all irrelligion and impiety x. o Exod.20.8. p Exod.16.23. Luke 23.54.56 with Mark 15.42. Neh.13.19. q Ps.92. title, with 13.14. Ezek 30.12,19,20. r Gen. 4.2.3. Ps.118.22.24. Act.4.10,11. Rev.1.10. s Ezek. 22.26. Neh.9.14. u Ex.34.21. w Deut 5.14,15. Amos 8.1. x Lam.1.7. Jer.17.21,22,23. Neh.13.15, to 23.

Q. What is the sum of the six Commandments, which contain our duty to man?

A. The sum of the six Commandments, which contain our duty to man, is to love our neighbor as our selves y, and to do to others what we would have them to do to us z. y Mat.22.39. z Mat.7.12.

Q. Which is the fifth Commandment?

A. The fifth Commandment is, Honour thy father

*Q. thy mother, that thy days may be long upon the land which the Lord thy God giveth thee a. a Ex. 20. 12.*

*Q. Who are meant by father and mother in the fifth Commandment?*

*A. By father and mother, in the fifth Commandment, are meant not only natural Parents b, but superiors in age c, and gifts d, and especially such by Gods ordinance are over us in place of authority whether in family e, Church f, or Common wealth g.*

*b Pro. 23. 22, 25. Eph. 6. 1, 2. c 1 Tim. 5. 1, 2. d Gal. 4. 30, 21, 22. e 45. 8. e 2 Kings 5. 13. f 2 Kings 12. e 13. 14. Gal. 4. 19. g Isa. 49. 23.*

*Q. Why are Superiors styled father and mother?*

*A. Superiors are styled father and mother, both to teach them in all duties towards their inferiors, like natural parents, to express love & tenderness to them according to their several relations h, and to work in inferiors to a greater willingness & cheerfulness in performing their duties to their superiors, as to their parents i. h Eph. 6. 4. 2 Cor. 12. 14. 1 Thes. 2. 7, 8. i Num. 11. 11, 12. i 1 Cor. 4. 14, 15, 16. 2 Kings 5. 1.*

*Q. What is the general scope of the fifth Commandment?*

*A. The general scope of the fifth Commandment is the performance of these duties which we mutually owe in our several relations, as inferiors, superiors, equals k. k Eph. 5. 21. 1 Pet. 2. 17. Rom. 12. 10.*

*Q. What is the honour that inferiors owe to their superiors?*

*A. The honor which inferiors owe to their superiors is, all due reverence in heart l, word m, and behavior n, prayer and thanksgiving for them o, imitation of their vertue and graces p: willing ob-*



ence to their lawful commands and counsels *q*, due submission to their corrections *r*, fidelity to *s*, defence *t*, and maintenance of their persons and authority according to their several ranks, and the nature of their places *u*, bearing with their infirmities, and covering them in love *w*, that so they may be in honor to them and to their government *x*. *1 Mal. 1.6. Lev. 19.3. m Prov. 31.28. 1 Pet. 3.6. n Lev. 19.32. 1 Kings 2.19. o 1 Tim. 2.1,2. p Heb. 13.7. Phil. 3.17. q Eph. 6.1, to 7. 1 Pet. 2.13,14. Rom. 13.1. to 5. Heb. 13.17. Prov. 4.34. & 23.24. Exod. 18.19,24. r Heb. 12.9. 1 Pet. 2.18,19,20. s Tit. 2.9,10, t 1 Sam. 26.15,16. 2 Sam. 18.3. Esth. 6.2. u Mat. 22.21. Rom. 13.6,7. 1 Tim. 5.17,18. Gal. 6.6. Gen. 45.11. & 47.12. w 1 Pet. 2.18. Prov. 23.22. Gen. 9.23. x Ps. 127.3,4,5. Prov. 31.23.*

*Q What are the sins of Inferiors against their Superiors?*

*A.* The sins of Inferiors against their Superiors, are all neglect of the duties required toward them *y*, envying at *z*, contempt of *a*, & rebellion *b*, against their persons *c*, and places *d*, in their lawful counsels, commands and corrections *f* cursing, mocking, and all such refractory & scandalous carriage, as proves a shame & dishonor to them and their government *h*.

*y Mat. 15.4,5,6. z Num. 11.28,29. a 1 Sam. 8.7. Isa. 3.5. b 2 Sam. 15.1, to 12. c Ex. 21.15. d 1 Sam. 10.27. e 1 Sam. 2.25. f Deut. 21.18, to 21. g Pro. 30.11, to 18. h Prov. 19.26.*

*Q. What is required of Superiors towards their Inferiors?*

*A.* It is required of Superiors, according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and bless their

their Inferiors *l*, to instruct *m*, counsel and admonish them *n*, countenancing *o*, commending *p*, and rewarding such as do well *q*, discountenancing *r*, reproving and chastising such as do ill *s*, protecting and providing for them all things necessary for soul *u*, and body *w*: and by grave, wise, holy and exemplary carriage, to procure glory to God *x*, honor to themselves *y*, and so to preserve that Authority which God hath put upon them *z*.

*i* Col. 3.19. *Tit.* 2. 4. *k* 1 Sam. 12. 23. *Job* 1. 9  
*1* Kings 8. 55, 56. *Heb.* 7. 7, 8. *Gen.* 49. 28. *m* Deut.  
 6. 6, 7. *n* Eph 6. 4. *o* 1 Pet. 3. 7. *p* 1 Pet. 2. 14. *Rom.*  
 13. 3. *q* Esth 6. 3. *r* Rom. 13. 3, 4. *s* Pro. 29. 15. *1* Pet.  
 2. 14. *t* Job 19. 12. to 17. *Isa.* 1. 10, 17. *u* Eph 6. 4.  
*w* 1 Tim. 5. 8. *x* 1 Tim. 4. 12. *Tit.* 2. 3, 4, 5. *y* 1 King  
 3. 8. *z* Tit. 2. 15.

*Q.* What are the sins of Superiors?

*A.* The sins of superiors are, beside the neglect of the duties required of them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit or pleasure *d*, commanding things unlawfully *e*, or not in the power of inferiors to perform *f*, counselling or encouraging *h*, or favoring them in that which is evil, dissuading, discouraging, or discountenancing them in that which is good *k*, correcting them unduely, careless exposing, or leaving them to wrong temptation & danger *m*, provoking them to wrath *n*, or any way dishonoring themselves, or lessening their authority, by an unjust, indiscreet, rigorous or remiss behavior *o*. *a* Ezek. 34. 2, 3, 4. *b* Phil. 2. 21. *c* Joh. 5. 4. & 7. 18. *d* Is. 56. 10, 11. *Deut.* 17. 17. *e* Dan. 3. 5, 6. *Acts* 4. 17, 18. *f* Exod 5. 10, to 18. *Mat.* 23. 2, 4. *g* Mat. 14. 8. with Mark 6. 24. *h* 2 Sam. 13. 28. *i* 1 Sam. 3. 13. *k* John 7. 46. to 49. *Col.* 3. 21. *Exo.*



5. 17. 1 Pet. 2. 18, 19, 27. Heb. 12. 10. Deut. 25. 3.  
m Gen. 38. 11, 26. Acts 18. 17. n Eph. 6. 4.  
o Gen. 9. 21. 1 Kings 12. 13. to 16. and 1. 6.  
1 Sam. 2. 29, 30, 31.

Q. What are the duties of equals?

A. The duties of equals are to regard the dignity and worth of each other p, in giving honor to go one before another q, and to rejoice in each others gifts and advancements, as in their own r. p 1 Pet. 2. 14. Rom 12. 10. q Rom. 12. 15, 16. r Phil. 2. 3, 4.

Q. What are the sins of Equals?

A. The sins of equals are, beside the neglect of the duties required s, the undervaluing of the worth t, envying the gifts u, grieving at the advancement or prosperity one of another w, & usurping pre eminence one over another x. s Rom. 13. 8. t 2 Tim 3. 3. u Acts 7. 9. Gal. 5. 26. w Num. 12. 2 x 3 Jo. v. 9. Lu. 22. 24.

Q. What is the Reason annexed to the fifth Commandment, the more to inforce it?

A. The Reason annexed to the fifth Commandment, in these words, that thy days may be long upon the land which the Lord thy God giveth thee y, is an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as keep this Commandment z. y Exod. 20. 12. z Deut. 5. 16. 1 Kings 8. 25. Eph. 6. 2, 3.

Q. Which is the sixth Commandment?

A. The sixth Commandment is, Thou shalt not Kill a. a Exod. 20. 13.

Q. What are the duties required in the sixth Commandment?

A. The duties required in the sixth Commandment are, all careful studies and lawful endeavors to preserve the life of our selves b, and others c, by resisting

sisting all thoughts and purposes *d*, subduing all passions *e*, & avoiding all occasions *f*, temptations *g*, and practises, which tend to the unjust taking away the life of any *h*, by just defence thereof against violence *i*, patient bearing of the hand of God *k*, quietness of mind *l*, cheerfulness of spirit *m*, a sober use of meat *n*, drink *o*, physick *p*, sleep *q*, labor *r*, & recreations, by charitable thoughts *s*, love *u*, compassion *w*, meekness, gentleness, kindness *x*, peaceable *y*, mild & courteous speeches & behavior *z*. forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil *a*, comforting and succouring the distressed, and protecting and defending the innocent *b*.

*b* Eph. 5. 28, 29. *c* 1 Kings 18. 4. *d* Jer. 26. 15, 16. Acts 23. 12, 16, 17, 21. 27. *e* Eph. 4. 26, 27. *f* 2 Sam. 2. 22. Deut. 22. 8. *g* Mat. 4. 6, 7. Prov. 1. 10, 11, 16. *h* 1 Sam. 24. 12. *i* 26. 9, 10, 11. Gen. 37. 21, 22. *j* Psal. 82. 4. Pro. 24. 11, 12. 1 Sam. 14. 45. *k* Jam. 7, to 11. Heb. 12. 9. *l* 1 Thes. 4. 11. 1 Pet. 3. 4. Psal. 37. 8, to 11. *m* Prov. 17. 22. *n* Prov. 25. 16, 17. *o* 1 Tim. 5. 23. *p* Is. 38. 21. *q* Ps. 127. 2. *r* Eccl. 5. 1. 2 Thes. 3. 10, 11. Pro. 16. 26. *s* Eccl. 3. 4, 11. *t* 1 Sam. 19. 4, 5. *u* 22. 13, 14. *v* Rom. 13. 10. *w* Luke 10. 34, 35. *x* Col. 12, 13. *y* Jam. 3. 17. *z* 1 Pet. 3. 8, 11. Pro. 15. 1. Judg. 8. 1, 2, 3. *a* Mat. 5. 24. Eph. 2, 32. Rom. 12. 17, to 21. *b* 1 Thes. 5. 14. Job 31. 20. Mat. 25. 35, 36. Prov. 21. 8, 9.

*Q.* What are the sins forbidden in the sixth Commandment?

*A.* The sins forbidden in the sixth Commandment are a taking away the life of our selves *c*, or of others *d*, except in case of publick justice *e*, lawful wars, necessary defence *g*, the neglecting or withdrawing



the lawful & necessary means of preservation of life *h*  
 sinful anger *i*, hatred *k*, envy *l*, desire of revenge *m*,  
 all excessive passions *n*, distracting cares *o*, immoderate  
 use of meat drink *p*, labor *q*, & recreations *r*, pro-  
 voking words *s*, oppressions *t*, quarreling *u*, striking,  
 wounding *w*, and whatsoever else tends to the de-  
 struction of the life of any *x*. c *Acts* 16 28. d *Gen.*  
 9. 6 e *Num.* 35. 31 33. f *Ier.* 48. 10 *Deut.* 20. chap.  
 g *Exod.* 22. 2. 3. h *Mat.* 25. 42. 43. James 2. 15, 16.  
*Eccl.* 6 I 2. i *Mat.* 5 22 k i *John* 3. 15. *Lev* 19 17.  
 l *Prov.* 14 30. m *Rom* 12. 19. n *Eph.* 4 31. o *Mat.*  
 6. 31. 34. p *Luke* 21 34. *Rom.* 13. 13. q *Eccl.* 12. 12.  
 r 2 22, 23. s *Isa.* 5 12. t *Prov.* 15 1. u 12. 18.  
 v *Ezek.* 18. 18 *Exod.* 1. 14. u *Gal.* 5. 15 *Pro.* 25. 29.  
 w *Num.* 35. 16 17, 18 19. 21. x *Ex.* 21. 18 to the end.

Q Which is the seventh Commandment?

A. The seventh Commandment is, *Thou shalt not commit Adultery* y. y *Exod.* 20. 14.

Q. What are the duties required in the seventh Com-  
 mandment?

A. The duties required in the seventh Command-  
 ment are, chastity in body, mind, affections *x*, words *a*,  
 and behavior *b*, & the preservation of it in our selves  
 and others *c*, watchfulness over the eyes, and all the  
 senses *d*, temperate *e*, keeping of chaste company *f*,  
 modesty in apparel *g*, marriage by those that have not  
 the gift of continency *h*, conjugal love *i*, and cohabi-  
 tation *k*, diligent labour in our callings *l*, shunning all  
 occasions of uncleanness, and resisting temptations  
 thereunto *m*. z i *Thes.* 4 4. *Job* 31. 1. i *Cor.* 7.  
 34. a *Col.* 4 6. b i *Pet.* 3 2. c i *Cor.* 7. 2, 35, 36.  
 d *Job* 31 1. e *Acts* 24. 24, 25. f *Prov.* 2. 16 to 21.  
 g i *Tim* 2 9. h i *Cor.* 7. 2 9. i *Pro.* 5 19 20. k i *Pet.*  
 3 7. l *Prov.* 31. 11, 27, 28. m *Prov.* 5. 8. *Gen.*  
 39. 8, 9, 10.

Q. What

**Q.** What are the sins forbidden in the seventh Commandment?

**A.** The sins forbidden in the seventh Commandment, besides the neglect of the duties required, are adultery, fornication *o*, rape, incest *p*, sodomy, and all unnatural lusts *q*, all unclean imaginations, thoughts, purposes and affections *r*, all corrupt or filthy communications, or listening thereunto *s*, wanton looks *t* impudent or light behavior; immodest apparel *u*, prohibiting of lawful *w*, and dispensing with unlawful marriages *x* allowing, tolerating, keeping of stews, and resorting to them *y*, inangling vows of single life *z*, undue delay of marriage *a*, having more wives or husbands than one at the same time *b*, unjust divorce *c*, or desertion *d*, idleness, gluttony, drunkenness *e*, unchaste company *f*, lascivious song books, pictures, dancings, stage plays *g*, and all other provocations to or acts of uncleanness, either in our selves or others *h*. *n* Prov. 5. 7. *o* Heb. 13. 4 Gal. 5. 19. *p* 2 Sam. 13. 14. *i* Cor. 5. 1. *q* Rom. 1. 24. 26. 27. Lev. 20. 15. 16. *r* Mat. 5. 28. & 15. 19. Col. 3. 5. *s* Eph. 5. 3. 4. Prov. 7. 5, 21, 22. *t* Isa. 3. 16. 2 Pet. 2. 14. *u* Prov. 7. 10, 13. *w* 1 Tim. 4. 3. *x* Lev. 11. 1. 20. 21. Mar. 6. 18. Mal. 2. 11. 12. *y* 1 Kings 15. 12. 2 Kings 23. 7. Deut. 23. 17. 18. Lev. 19. 29. Jer. 5. 7. Prov. 7. 24, 25, 26, 27. *z* Mat. 19. 10. 11. *a* 1 Cor. 7. 7, 8, 9. Gen. 38. 26. *b* Mal. 2. 14, 15. Mat. 19. 5. *c* Mal. 2. 16. Mat. 5. 32. *d* 1 Cor. 7. 12, 13. *e* Ezek. 16. 49. Prov. 23. 30, 31. *f* Gen. 39. 10. Prov. 5. 8. *g* Eph. 5. 4. Ezek. 23. 14, 15, 16. Isa. 23. 15, 16, 17. and 3. 16. Mark. 6. 12. Rom. 13. 13. 1 Pet. 4. 3. *h* 2 Kings 9. 30. with Jer. 4. 30. & Ezek. 23. 40.

**Q.** Which is the eight Commandment?

**A.** The eight Commandment is, *Thou shalt not steal*



*Heal i. i Exod. 20. 15.*

*Q. What are the duties required in the eight Commandment?*

*A.* The duties required in the eight Commandment, are truth, faithfulness and justice in contracts, and commerce between man and man *k*, rendering to every one his due *l*; restitution of goods unlawfully detained from the right owners thereof *m*, giving and lending freely according to our abilities, and the necessities of others *n*, moderation of our judgements, wills, and affections, concerning worldly goods *o*: a provident care and study to get *p*, keep, use and dispose those things which are necessary and convenient for the sustentation of our nature, and suitable to our condition *q*, a lawful calling *r*, and diligence in it *s*, frugality *t*, avoiding unnecessary law suits *u*, and soreriship. or other like engagements *w*, and an endeavor by all just and lawful means to procure, preserve and further the wealth and outward estate of others as well as our own *x*.

*k* *Psal. 15. 2, 4. Zech. 7 4 10. & 8. 16, 17. 1 Rom. 13. 7. m Lev. 6. 2, 3, 4, 5. with Luke 19. 8. n Luke 6. 30, 38 1 John 3. 17. Eph 4 28. Gal. 6 10. o 1 Tim. 6. 6 7, 8 9. Gal. 6. 14. p 1 Tim. 5. 8. q Prov. 27. 23 to the end. Eccl. 2. 24 & 3. 12. 13. 1 Tim 6. 17. 18. Isa. 38. 1. Mat. 11. 8. r 1 Cor. 7. 20. Gen. 2. 15 & 3. 19. s Eph. 4. 28. Pro. 10. 4. t Job. 6. 12. Pro 21. 20. n 1 Cor. 6. 1, to 9. w Pro. 6. 1, to 6 & 11. 15. x Deut. 22. 1, 2, 3, 4. Exod. 23. 4, 5. Gen. 47. 14, 28. Phil. 2. 4. Mat. 20. 39. Lev. 25. 3.*

*Q. What are the sins forbidden in the eighth Commandment?*

*A.* The sins forbidden in the eighth Commandment, beside the neglect of the duties required *y*, are theft,

theft *z*, robbery *a*, man stealing *b*, and receiving any thing that is stolne *c*, fraudulent dealing *d*, false weights and measures *e*, removing land-marks *f*, injustice & unfaithfulness in contracts between man & man *g*, or in matters of truth *h*, oppression *i*, extortion *k*, usury *l*, bribery *m*, vexatious law suits *n*, unjust inclosures, and depopulations *o*, ingrossing commodities to enhance the price *p*, unlawful callings *q*, and all other unjust or sinful ways of taking, or withholding from our neighbor what belongs to him, or of entiching our selves *r*, covetousness *s*, inordinate prizing and affecting worldly goods *t*, distrustful and distracting cares and studies in getting, keeping and using them *u*, envying at the prosperity of others *v*, as likewise idleness *x*, prodigality, wasteful gaming, and all other ways whereby we do unduly prejudice our own outward estate *y*, and defrauding our selves of the due and comfort of that estate which God hath given us *z*. *y* Jam. 2 15, 16. *i* Joh. 3. 17. *z* Eph. 4. 18. *a* Psal. 62 10. *b* 1 Tim. 1. 10. *c* Prov. 29. 24. Psal. 5 18. *d* 1 Thes. 4. 6. *e* Prov. 11. 1. & 20. 10. *f* Deut. 19 14. Prov. 23. 10. *g* Amos 8. 5. Psal. 37. 21. *h* Luke 16. 10, 11. 12. *i* Ezek. 22 29. Lev. 25. 17. *k* Mat 23 25. Ezek. 22 12. *l* Psal. 15. 5. *m* Job. 25. 34. *n* 1 Cor. 6. 6, 7, 8. Prov. 3. 29, 30. *o* Is. 5. 8. Mic. 2 2. *p* Prov. 11. 16. *q* Acts 19. 19, 24, 25. *r* Job 20. 19. Jam. 5. 4. Pro. 21 6. *s* Luke 12. 15. *t* 1 Tim. 6. 5. Col 3 2. Pro. 23 5. Ps 62. 10. *u* Mat. 6 25, 31, 34, 35. Eccl. 5 12. *w* Ps 73 3. & 37. 1, 7. *x* 2 Thes. 3. 11. Pro. 18, 9. *y* Pro. 21. 17. & 23. 20, 21. & 28. 19. *z* Eccl. 4 8. & 6. 2. 1 Tim. 5. 8.

*Q.* Which is the ninth Commandment?

*A.* The ninth Commandment is, Thou shalt not bear false witness against thy neighbor *a*. *a* Ex. 20 16.

*Q.* What



*Q. What are the duties required in the ninth Commandment?*

*A.* The duties required in the ninth Commandment are, the preserving and promoting of truth between man and man *b*, and the good name of our neighbor as well as our own *c*, appearing and standing for *d*, & from the heart *e*, sincerely *f*, freely *g*, clearly *h*, and fully *i*, speaking the truth, and only the truth in matters of judgement and justice *k* & in all other things whatsoever *l*, a charitable esteem of our neighbors *m*, loving, desiring, and rejoicing in their good name *n*, sorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *s*, and unwillingness to admit of an evil report concerning them *t*, discouraging tale-bearers *u*, flatterers *w*, and slanderers *x*, love and care of our own good name, and defending it when need requireth *y*, keeping of lawful promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*. *b* Zech. 8. 16. *c* 3 John v 12. *d* Prov. 31 8 9. *e* Psal. 15. 2. *f* Chr. 19. 9. *g* 1 Sam. 19. 4, 5. *h* Josh. 7 19. *i* 2 Sam. 14 18, 19, 20. *k* Lev. 19. 15. Prov. 14. 5, 25. *l* 2 Cor. 1. 17, 18 Eph. 4 25. *m* Heb. 6 9. *n* 1 Cor 13 7. *o* Rom. 1. 8. *p* 2 John v 4. *q* 3 John v. 3. 4. *r* 2 Cor. 2. 4. *s* 2 Cor. 12. 21. *t* Prov. 17 9. *u* 1 Pet. 4 8. *v* 1 Cor. 14. 5 7. *w* 2 Tim. 1. 4. 5. *x* 1 Sam. 22. 14. *y* 1 Cor. 13 6 7. *z* Psal. 15. 3. *a* Prov. 25. 23. *b* Prov. 26 24, 25. *c* Ps 101 5. *d* Prov. 22. 1. *e* Job. 8. 49. *f* Psal. 15. 4. *g* Phil. 4. 8.

*Q. What are the sins forbidden in the ninth Commandment?*

*A.* The sins forbidden in the ninth Commandment are, all prejudicing the truth, and the good name of our

our neighbors as well as our own *b*, especially in  
 publick judgement *c*, giving false evidence *d*, suborn-  
 ing false witnesses *e*, wittingly appearing & pleading  
 for an ill cause, out facing and overbearing the truth  
*f*, passing unjust sentence *g*, calling evil good, & good  
 evil, rewarding the wicked according to the work  
 of the righteous & the righteous according to the work  
 of the wicked *h*, forgery *i*, concealing the truth, under-  
 silence in a just cause *k*, and holding our peace, when  
 iniquity calleth for either a reproof from our selves  
 or complaint to others *m*, speaking the truth unse-  
 sonably *n*, or maliciously to a wrong end *o*, or perver-  
 ting it to a wrong meaning *p*, or in doubtful & equi-  
 vocal expressions to the prejudice of truth or justice  
 speaking untruth *r*, lying *s*, slandering *t*, back-biting  
*u*, detracting *w*, tale bearing *x*, whispering *y*, scof-  
 fing *z*, reviling *a*, rash *b*, harsh *c*, and partial cen-  
 suring *d*, misconstruing intentions, words and ac-  
 tions *e*, flattering *f*, vain glorious boasting *g*, thinking  
 or speaking too highly or too meanly of our selves or  
 others *h*, denying the gifts & graces of God *i*, aggra-  
 vating smaller faults *k*, hiding excusing, or extenuat-  
 ing of sins when called to a free confession *l*, unneces-  
 sary discovering of infirmities *m*, raising false rumors  
 receiving and countenancing evil reports *o*, and stop-  
 ping our ears against just defence *p*, evil suspicion *q*,  
 envying or grieving at the deserved credit of any *r* en-  
 deavoring or desiring to impair it *s*, rejoicing in their  
 disgrace and infamy *t*, scornful contempt *u*, fond ad-  
 miration *w*, breach of lawful promises *x*, neglecting  
 such things as are of good report *y*, and practising or  
 not avoiding our selves, or not hindering what we can  
 in others, such things as procure an ill name *z*.

*b* 1 Sam 17.28. 2 Sam. 16 3. & 1. 9, 10, 15, 16

*c* Lev.



Lev. 19. 15. Hab. 1. 4. d Pro. 19. 5. & 6 16, 19.  
 e Acts 6. 13. f Jer. 9. 3, 5. Acts 24. 2, 5. Ps. 13 3, 4. &  
 32. 1, 2, 3, 4. g Pro. 17 15. 1 Kings 21. 9. to 14.  
 h Isa. 5. 23. i Psal. 119 69. Luke 19. 8. & 16. 5 6, 7.  
 k Lev. 5. 1. Deut. 13 8. Acts 5. 3, 8, 9. 2 Tim. 4 16.  
 l 1 Kings 1. 6. Lev. 19 17. m Isa. 59. 4. n Pro. 29.  
 o 1 Sam. 12. 9, 10. with Ps. 52. 1, 2 3, 4 p Psal.  
 56. 6. Joh. 2 19. with Mat. 26 60, 61. q Gen. 3. 5.  
 & 26. 7, 9. r Isa. 59. 13. f Lev. 19. 11. Col. 3. 9.  
 s Psal. 50. 20. u Psal. 15. 3. w James 4 11. Jer 38.  
 4. x Lev 19 16. y Rom. 1. 29 30 z Gen. 21. 6. with  
 Gal. 4. 29. a 1 Cor. 6 10. b Mat. 7. 1. c Acts 28.  
 4. d Gen. 38 24. Rom. 2. 1. e Neh. 6. 6, 7, 8.  
 Rom. 3. 8. Psal 69 10. 1 Sam. 1. 13, 14, 15. 2 Sam.  
 10. 3. f Psal. 12. 2, 3. g 2 Tim. 3. 2. h Luke 18. 9,  
 11. Rom. 12. 16 1 Cor. 4. 5. Acts 12. 22. Exod. 4.  
 10 11, 12, 13, 14. i Job. 27. 5, 6. & 4 6. k Mat 7.  
 3 4, 5. l Prov. 28. 13. & 30 20. Gen. 3. 12, 13. Jer.  
 2. 35. 2 Kings 5. 25. Gen. 4. 9. m Gen 9. 2. Prov.  
 25. 9, 10. n Exod. 23. 1 o Prov. 29. 12. p Acts 7 56,  
 57. Job 31 13, 14. q 1 Cor. 13. 5 1 Tim. 6. 4. r Num.  
 11. 29. Mat. 21. 15. f Ezra. 4 12, 13. t Jer. 48. 27.  
 u Ps 35. 15 16, 21. Mat. 27. 28, 29. w Jude v. 16.  
 Acts 12. 22 x Rom. 1. 31. 2 Tim. 3. 3. y 1 Sam. 2 24.  
 z 2 Sam. 13. 12, 13. Prov. 5 8, 9. & 6. 33.

Q. Which is the tenth Commandment?

A. The Tenth Commandment is, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbours a. a Exod. 20. 17.

Q. What are the duties required in the tenth Commandment?

A. The duties required in the tenth Commandment are,

are, such a full contentment with our own condition *b*, and such a charitable frame of the whole soul toward our neighbor, as that all our inward motions and affections touching him, tend unto & further that good which is his *c*. *b* Heb. 13. 9. 1 Tim. 6. 17. *c* Job 31. 29. Rom. 12. 15. Ps. 122. 7, 8, 9. 1 Tim. 1. 5. Esth. 10. 3. 1 Cor. 13. 4, 5, 6, 7.

*Q.* What are the sins forbidden in the tenth Commandment?

*A.* The sins forbidden in the tenth Commandment, are discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbor together with all inordinate motions and affections to anything that is his *g*. *d* 1 Kings 21. 4. Esth. 13. 1 Cor. 10. 10. *e* Gal 5. 26. Jam. 3. 14, 16. *f* Ps. 122. 9, 10. Neh. 2. 10. *g* Rom 7 7, 8. & 13. 9. Col. 3. 5. Deut. 5. 21.

*Q.* Is any man able perfectly to keep the Commandments of God?

*A.* No man is able either of himself *h*, or by the grace received in this life, perfectly to keep the Commandments of God *i*, but doth daily break them in thought *k*, word and deed *l*.

*h* Jam. 3. 2. Job. 15. 5. Rom. 8. 3. *i* Eccl. 7. 20. 1 John 1. 8, 10. Gal. 5. 17. Rom. 7. 18, 19. *k* Gen. 6. 5. & 21. *l* Rom. 3. 9. to 21. James 3. 2, to 13.

*Q.* Are all transgressions of the Law of God equally heinous in themselves, and in the sight of God?

*A.* All transgressions of the Law of God are not equally heinous, but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others *m*. *m* Job. 19. 11. Ex. 8. 6, 13, 15. 1 Job. 5. 16. Ps. 78. 17. 32. 36.

*Q.* What are these aggravations that make some



Sins more heinous than others ?

A. 1. Sins receive their aggravations from the persons offending *n*, if they be of riper age *o*, greater experience, or grace *p*, eminent for Profession *q*, dignities *r*, place *s*, office *t*, guides to others *u*, and whose example is likely to be followed by others *w*.

*n* Jer. 2. 8. *o* Job. 32. 7, 9. Eccl. 4. 13. *p* 1 Kings 11. 9. *q* 2 Sam. 12. 14. 1 Cor. 5. 1. *r* Ja. 14. 17. Luke 12. 48. *s* Jer. 5. 4, 5. *t* 2 Sam. 12. 7, 8, 9. Ezek. 8. 11, 12. Rom. 2. 17. to 25. *w* Gal. 2. 11, to 14.

2. From the parties offended *x*, if immediately against God *y*, his attributes *z*, and worship *a*, against Christ and his grace *b*, the holy Spirit *c*, his witness *d*, and workings *e*, against Superiors men of eminency *f* & such as we stand especially related & engaged unto *g* against any of the Saints *h*, particularly weak brethren *i*, the souls of them or any other *k*, & the common good of all or many *l*. *x* Matth. 22. 38, 39.

*y* 1 Sam. 2. 25. Acts 5. 4. Psal. 51. 4. *z* Rom. 2. 4. Mal. 1. 8, 14. *b* Heb. 2. 2, 3, 12, 25. *c* Heb. 10. 29. Mat. 12. 31, 32. *d* Eph. 4. 30. *e* Heb. 6. 4. 9. Jud. v. 8. Num. 12. 8, 9. Is. 3. 5. *g* Pro. 30. 17. 2 Cor. 12. 15. Ps. 55. 12, to 15. *h* Zeph. 2. 8, 10, 11, 12. Mat. 18. 6. 1 Cor. 6. 8. Rev. 17. 6. *i* 1 Cor. 8. 11, 12. Rom. 14. 23, 15. 21. *k* Ezek. 13. 19. 1 Cor. 8. 12. Rev. 18. 13. Mat. 23. 15. 11 Thes. 2. 15, 16. Josh. 22. 29.

3. From the nature and quality of the offence *m*, if it be against the express letters of the Law *n*, break many Commandments, contain in it many sins *o*, if not only conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*, if against means *s*, mercies *t*, judgments *u*, light of nature *w*, conviction of conscience *x*, publick or private admonition *y*, censures of the Church

Church & civil punishments *a*, and our own private purposes, promises *b*, vows *c*, covenants *d*, & engagements to God or men *e*, if done deliberately *f*, fully *g*, presumptuously *h*, impudently *i*, boldly *k*, maliciously *l*, frequently *m*, obstinately with delight *o*, continuance *p*, or relapsing after penitence *q*, *m* Pro. 6. 30. to the end. *n* Ezra. 9. 11, 12. 1 Kings 11. 9, 10. *o* Col. 3. 5. 1 Tim. 6. Pro. 5. 8. 10 13. & 6. 32, 33. Josh. 7. 21. *p* Jam. 1. 15. Mat. 5. 22. Mich. 2. 1. *q* Mat. 18. 7. Rom. 2. 24. 1 Deut. 22. 22, with v. 28, 29. Pro. 6. 32, to 1 Mat. 11. 21, to 24. Job. 15. 22. *t* Is. 1. 3. Deut. 6. *u* Amos 4. 8, to 12. Jer. 5. 3. *w* Rom. 1. 26, x Rom. 1. 32. Dan. 5. 22. Tit. 3. 10, 11. *y* Pro. 29. 2 Tit. 3. 10. Mat. 18. 17. *a* Pro. 27. 22. & 23. *b* Ps. 78. 34 to 38. Jer. 2. 20. & 42. 5, 6, 20, 21. *c* Eccl. 5. 4, 5, 6. Pro. 20. 25. *d* Lev. 26. 25. *e* Prov. 2. 1. Ezek. 17. 18, 19. *f* Ps. 36. 4. *g* Jer. 6. 16. *h* Num. 30. Exod. 21. 14. *i* Jer. 3. 3. Pro. 7. 13. *k* Psal. 52. 1 3 Job. 5. 10. *m* Num. 14. 22. *n* Zech. 7. 11, 10 Pro. 2. 14. *p* Isa 57. 17. *q* Jer. 34. 8, 10 11. 2 Ps. 2. 20, 21, 22.

4. From circumstances of time *r*, and place *s*, if the Lords day *t*, or other times of divine Worship or immediatly before *w*, or after these *x*, or other helps to prevent or remedy such miscarriages *y*, if publick, or in the presence of others who are there likely to be provoked or defiled *z*. 1 2 Kings 5. 1 f Jer. 7. 10. Isa 26. 10. *t* Ezek. 23. 37, 38, 39. *u* Is. 3. 4 5. Numb. 25. 6, 7. *w* 1 Cor. 11. 20, 21. *x* Jer. 7. 8, 10. Pro. 7. 14, 15, Job 13. 27, 30. *y* Ezra. 9. 13, 12 2 Sam. 16. 22. 1 Sam. 2. 22, 23, 24.

Q What doth every sin deserve at the hands of God?

A. Every sin, even the least, being against the

veraigu



raignty *a*, goodness *b*, and holiness of God *c*, and  
against his righteous law *d*, deserveth his wrath and  
curse *e*, both in this life *f*, and that which is to come *g*  
and cannot be expiated but by the blood of Christ *h*.

*a* Lam. 2. 10, 11. *b* Exo. 20. 1, 2. *c* Hab. 1. 13. Lev.  
11. 44, 45. *d* 1 Joh. 3. 4. Rom. 7. 12. *e* Eph.  
2. 3. Gal. 3. 10. *f* Lam. 3. 39. Deut. 28. 15. to the end  
of Mat. 25. 41. *h* Heb 9. 22. 1 Pet. 1. 18, 19.

*Q.* What doth God require of us that we may escape  
his wrath and curse due to us, by reason of the trans-  
gression of the Law?

*A.* That we may escape the wrath & curse of God  
due to us by reason of the transgression of the Law,  
he requireth of us repentance toward God, and faith  
in our Lord Jesus Christ *i*, & the diligent use of  
the outward means whereby Christ communicateth  
unto us the benefits of his mediation *k*. *i* Act. 20. 21.  
Mat. 3. 7, 8. Luke 13. 3, 5. Acts 16. 30, 31. Joh. 3.  
18. *k* Prov. 2. 1, to 6. Prov. 8. 33. to the end.

*Q.* What are the outward means whereby Christ  
communicateth unto us the benefits of his mediation?

*A.* The outward & ordinary means whereby Christ  
communicateth to his Church the benefits of his me-  
diation are all his Ordinances, especially the Word,  
the Sacraments and Prayer; all which are made effectual  
unto the Elect for their Salvation *l*.

Mat. 28. 19, 20. Acts 2. 42, 46, 47.

*Q.* How is the Word made effectual to salvation?

*A.* The Spirit of God maketh the reading, but espe-  
cially the preaching of the Word, an effectual means  
for enlightning *m*, convincing and humbling sinners  
of driving them out of themselves, and drawing  
them unto Christ *n*, of conforming them to his I-  
mage *p*, and subduing them to his will *q*, of strength-  
ning

ning them against temptations and corruptions  
 building them up in grace *f*, and establishing  
 hearts in holiness and comfort through faith unto  
 vation *t*, *m* Neh 8 8. *Acts* 26.18. *Pf.* 19.8. *n* *I*  
 14. 24, 25. 2 *Chr* 34.18 19 26 27, 28. *o* *Acts* 2  
 41. & 8.27. to 39. *p* 2 *Cor* 3.18. *q* 2 *Cor.* 10.4.  
*Rom.* 6.17. *r* *Mat.* 4.4, 7, 10. *Eph.* 6.16 17. *Pf.* 19  
*I Cor.* 10, 11. *s* *Act.* 20.32. 2 *Tim.* 3 15, 16, 17. *t*  
 16.25. *IThes.* 3 2, 10, 11, 13. *Rom.* 15. 4. & 10.  
 to 18. & 1. 16.

*Q.* Is the word of God to be read by all ?

*A.* Altho' all are not to be permitted to read the w  
 publickly to the Congregations *u*, yet all sorts of p  
 ple are bound to read it apart by themselves *w*,  
 with their families *x*, to which end, the holy Sc  
 tures are to be translated out of the Original i  
 vulgar Languages *y*. *u* *Deut.* 31 9. 11 12, 13. *N*  
 8. 2. 3. & 9. 3, 4, 5. *w* *Deut.* 17 19. *Rev.* 1. 3. *Joh*  
 39. *Is* 34 16. *x* *Deut.* 6. 6 7, 8, 9. *Gen* 18. 17.  
*Pf.* 78. 5, 6, 7. *y* *I Cor.* 14. 6, 11, 12 13 16, 24, 27, 28

*Q.* How is the Word of God to be read ?

*A.* The holy Scriptures are to be read with  
 high and reverent esteem of them *z*, with a firm p  
 swasion that they are the very Word of God *a*,  
 that he only can enable us to understand them *b*, w  
 desire to know, believe and obey the will of God  
 vealed in them *c*, with diligence *d*, and attention  
 the matter and scope of them *e*, with meditation  
 application *g*, self-denial *h*, and prayer *i*.

*z* *Pf.* 19.20. *Neh* 8 3, to 10. *Exo.* 24.6. 2 *Chr.*  
 27. *Is.* 66 2 *a* 2 *Pet.* 1. 19. 20, 21. *b* *Luke* 24  
 2 *Cor* 3.13 to 17. *c* *Deut.* 17.19, 20. *d* *Acts* 17  
*e* *Act.* 8.30, 34. *Luk* 10.26, 27, 28. *f* *Pf.* 1.2. & 1  
 97. *g* 2 *Chr.* 34.21. *h* *Pro.* 3.5. *Deut.* 33.3. *i* *Pr*



and ingagement to God *d*, and their mutual love and fellowship each with other, as members of the same mystical body *e*. *z* *Luke* 22. 20. *a* *Mat.* 26. 26, 27.

38. *1 Cor.* 11. 23, 29. *b* *1 Cor.* 10. 16. *c* *1 Cor.* 11. 24, 25, 26. *d* *1 Cor.* 10. 14, 15, 16, 21. *e* *1 Cor.* 10. 17.

*Q. How hath Christ appointed bread and wine to be given and received in the Sacrament of the Lords Supper?*

*A.* Christ hath appointed the Ministers of his Word, in the administration of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving and prayer, to take and break the bread, and to give both the bread and the wine to the communicants, who are by the same appointment to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed for them *f*. *f* *1 Cor.* 11. 23, 24. *Matth.* 26. 26, 27, 28. *Mark.* 14. 22, 23, 24. *Luke* 22. 19, 20.

*Q. How do they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?*

*A.* As the body and blood of Christ are not corporally or carnally present in, with or under the bread and wine in the Lords Supper *g*, and yet are spiritually present to the faith of the receiver, no less truly and really then the elements themselves are to their outward senses *h*, so they that worthily communicate in the Sacrament of the Lords Supper, *d* therein feed upon the body and blood of Christ, not after a corporal or carnal, but in a spiritual manner, yet truly and really *i*, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his

his death *k*. *g* Acts 3. 21. *b* Mat. 26. 28.  
*i* I Cor. II. 24, 25, 26, 27, 28, 29. *k* I Cor. 10. 16.

*Q.* How are they that receive the Sacrament of the Lords Supper to prepare themselves before they unto it?

*A.* They that receive the Sacrament of the Lords Supper, are before they come, to prepare themselves thereunto, by examining themselves *l*, of their interest in Christ *m*, of their sins and wants *n*, of the quantity and measure of their knowledge *o*, faith *p*, repentance *q*, love to God and the brethren *r*, charity to the poor *s*, forgiving those that have done them wrong *t*, of their desires after Christ *u*, and of their new obedience *w*, and by renewing the exercise of the graces *x*, by serious meditation *y*, & fervent prayer.

*l* I Cor. II. 28. *m* 2 Cor. 13. 5. *n* I Cor. 5. 7. 12. 15. *o* I Cor. II. 29. *p* 2 Cor. 13. 5. Mat. 23. 19. *q* Zech. 12. 10. I Cor. II. 31. *r* I Cor. 10. 16. Acts 2. 46, 47. *s* I Cor. 5. 8. and II. 18, 20. *t* Mat. 5. 23, 24. *u* Isa. 55. 1. John 7. 37. *w* I Cor. 5. 2. *x* I Cor. II. 25, 26, 28. Heb. 10. 21, 22, 24. Ps. 6. *y* I Cor. II. 24, 25. *z* 2 Chron. 30. 18, 19. 26. 26.

*Q.* May one who doubteth of his being in Christ, and of his due preparation, come to the Lords Supper?

*A.* One who doubteth of his being in Christ, and of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account hath it, if he be duely affected with the apprehension of the want of it *b*, and unfainedly desires to be in Christ *c*, and to depart from iniquity *d*, in case (because promises are made, and this Sacrament is appointed for the relief even of weak



doubting Christians e,) he is to bewail his unbelief f,  
and labor to have his doubts resolved g, and so doing  
he may and ought to come to the Lords Supper, that  
he may be further strengthened h. a *Isa. 50. 10. 1 John*  
*3. 13. Ps. 88. & 77. 1, to 12. Jonah 2. 4, 7. b Isa. 54.*  
*7, 8, 9, 10. Mat. 5. 34. Psal. 31. 22. & 73. 13, 22,*  
*23. c Phil. 3. 8, 9. Psal. 10. 17 and 43. 1, 2, 5, 11.*  
*d 2 Tim. 2. 19. Isa. 50. 10. Psal. 66. 18, 19, 20. e Isa.*  
*40. 11, 29, 31. Mat. 11. 28. and 12. 20. and 26. 28.*  
*f Mark 9. 24. g Acts 2. 37. and 16. 30 h Rom.*  
*4. 11. 1 Cor. 11. 28.*

Q. May any who profess their faith, and desire to  
come to the Lords Supper, be kept from it?

A. Such as are found to be ignorant or scandalous,  
notwithstanding their profession of the faith, and de-  
sire to come to the Lords Supper, may and ought to  
be kept from that Sacrament by the power which  
Christ hath left in his Church i, until they receive in-  
struction, & manifest their reformation k. i *1 Cor. 11.*  
*7. to the end, with Mat. 7. 6. and 1 Cor. 5. chap. &*  
*Jude v. 23. and 1 Tim. 5. 22. k 2 Cor. 2. 7.*

Q. What is required of them that receive the  
Sacrament of the Lords Supper in the time of the  
administration of it?

A. It is required of them that receive the Sacra-  
ment of the Lords Supper, that during the time of  
the administration of it, with all holy reverence and  
attention they wait upon God in that Ordinance l, di-  
ligently observe the Sacramental Elements & actions  
so heedfully, discern the Lords body n, and affecti-  
onately meditate on his death and sufferings o, and  
thereby stir up themselves to a vigorous exercise of  
their graces p, in judging themselves q, and sorrow-  
ing for sin r, in earnest hungering and thirsting after  
Christ s,

Christ *f*, feeding on him by faith *t*, receiving of his  
fulness *u*, trusting in his merits *w*, rejoicing in his  
love *x*, giving thanks for his grace *y*, in renewing  
of their Covenant with God *z*, and love to all the  
Saints *a*. 1 *Lev.* 10. 3. *Heb.* 12. 28. *Psal.* 5. 7. 1 *Cor.*  
11. 17. 26 17. in *Ex.* 24 8. with *Mat.* 26. 28. n 1 *Cor.*  
11. 29. o *Luke* 22 19. p 1 *Cor.* 11. 26. & 10. 3, 4. 1  
11. 14. q 1 *Cor.* 11. 31. r *Zech.* 12. 10. s *Rev.* 22. 17  
t *Joh.* 5. 35. u *Joh.* 1. 16. w *Phil.* 3 9. x *Psal.* 6  
4, 5. 2 *Cor.* 30. 21. y *Psal.* 22. 26. z *Jer.* 40. 1  
*Psal.* 50. 5. a *Acts* 2. 42.

**Q.** *What is the duty of Christians after they have received the Sacrament of the Lords Supper?*

**A.** The duty of Christians, after they have received the Sacrament of the Lords Supper, is, seriously to consider how they have behaved themselves therein, and with what success *b*, if they find quickning and comfort, to bless God for it *c*, beg the continuance of it *d*, watch against relapses *e*, fulfil their vows, & encourage themselves to a frequent attendance on that ordinance *g*, but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*, in both which if they approve themselves to God, & their own conscience, they are to wait for the fruit of it in due time *i*, if they see they have failed in either, they are to be humbled *k*, & to attend upon it afterward with more care and diligence *l*. b *Psal.* 28. 7. & 85. 8. 1 *Cor.* 11. 17. 30, 31. c 1 *Chr.* 35. 21. to 26. *Acts* 2. 46, 47. d *Psal.* 36. 10. *Can.* 3. 4. 1 *Chr.* 29. e 1 *Cor.* 10 3, 4, 5, 12. f *Psal.* 50. 14. g 1 *Cor.* 11. 26. *Acts* 2. 42, 46. h *Cant.* 5. 1, to 6. i *Psal.* 123 1, 2, 42, 5, 8. & 43. 3, 4, 5. k 2 *Chr.* 30 18, 19. *Isa.* 18. 1 2 *Cor.* 7. 11. 1 *Chr.* 15. 12, 13, 14.

**Q.** *What*



**Q.** Wherein do the Sacraments of Baptism and the Lords Supper agree?

**A.** The Sacraments of Baptism and the Lords Supper agree, in that the Author of both is God *m*, and the spiritual part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel, and by none other *p*, and to be continued in the Church of Christ until his second coming *q*.

*m* Mat. 28. 19. I Cor. II. 23. *n* Ro. 6. 3, 4. I Cor. 10. 16. *o* Rom. 4. 11. Col. 2. 11, 12. Mat. 26. 27, 28. *p* Joh. 1. 33. Mat. 28. 19. I Cor. II. 23. & 4. 1. Heb. 5. 4. *q* Mat. 28. 19, 20. I Cor. II. 26.

**Q.** Wherein do the Sacraments of Baptism and the Lords Supper differ?

**A.** The Sacraments of Baptism and the Lords Supper differ, in that Baptism is to be administered but once with water, to be a sign and seal of our regeneration and ingrafting into Christ *r*, and that even to infants *s*, whereas the Lords Supper is to be administered often, in the Elements of Bread & Wine, to represent and exhibit Christ as spiritual nourishment to the soul *t*, and to confirm our continuance and growth in him *u*, and that only to such as are of years and ability to examine themselves *w*.

*r* Mat. 3. 11. Tit. 3. 5. Gal. 3. 27. I Gen. 17. 7, 9. Acts 2. 38, 39. I Cor. 7. 14. *t* I Cor. II. 23, to 26. *u* I Cor. 10. 16. *w* I Cor. II. 28, 29.

**Q.** What is Prayer?

**A.** Prayer is an offering up of our desires unto God *x*, in the Name of Christ *y*, by the help of his Spirit *z*, with confession of our sins *a*, and thankful acknowledgement of his mercies *b*. *x* Psal. 63. 8. *y* Joh. 16. 23. *z* Rom. 8. 26. *a* Ps. 32. 5, 6. *b* Phil. 4. 6.

b Phil. 4. 6.

Q. Are we to pray unto God only?

A. God only being able to search the hearts c. he the requests d, pardon the sins e, and fulfil the desires of all f, and only to be believed in g, and worshipped with religious worship h, prayer which is special part thereof i, is to be made by all to him alone k, and to none other l. c 1 Kings 8. 39. A. 24. Rom. 8. 27. d Ps 65. 2. e Mic. 7. 18. f Ps 145. 18, 19. g Rom. 10. 14. h Mat. 4. 10. i 1 Cor. 1. 3. k Psal. 50. 15. l Rom. 10. 14.

Q. What is it to pray in the Name of Christ?

A. To pray in the Name of Christ, is in obedience to his Command, and in confidence on his promise to ask mercy for his sake m, not by bare mentioning of his Name n, but by drawing out encouragement to pray, and our boldness, strength and hope, of acceptance in prayer, from Christ and his mediation o.

m John 14. 13, 14. & 16. 24. Dan. 9. 17. n Mat. 21. o Heb. 4. 14, 15. 16. 1 John 5. 13, 14. 15.

Q. Why are we to pray in the Name of Christ?

A. The sinfulness of man, and his distance from God, by reason thereof, being so great, as that we can have no access into his presence without a Mediator p, and there being none in Heaven or Earth appointed to, or fit for that glorious work, but Christ alone q, we are to pray in no other Name but his only r. p John 14. 6. Isa. 59. 2. Eph. 3. 1. q John 6. 27. Heb. 7. 25, 26, 27. 1 Tim. 2. 5. r Col. 1. 17. Heb. 13. 15.

Q. How doth the Spirit help us to pray?

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how to pray.



er is to be made, and by working and quickning in our hearts (although not in all persons, nor at all times in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty f.

f Rom. 8.26,27. Ps. 10.17. Zech. 12.10.

Q. For whom are we to pray?

A. We are to pray for the whole Church of Christ upon earth t, for Magistrates u, and Ministers w, for our selves x, our brethren y, yea, our enemies z, and for all sorts of men living a, or that shall live hereafter b, but not for the dead c, nor for those that are known to have sinned the sin unto death d.

t Eph 6.18. Ps. 28.9. u 1 Tim. 2.1.2. w Col. 4.3. x Gen. 32.11. y Jam. 5.16. z Mat. 5.44. a 1 Tim. 2.1,2. b John 17.20. 2 Sam. 7.29. c 2 Sam. 12.21, 24. d 1 John 5.16.

Q. For what things are we to pray?

A. We are to pray for all things tending to the glory of God e, the welfare of the Church f, our own g, or others good h, but not for any thing that is unlawful i. e Mat. 6.9. f Ps. 51.18. & 122.6. g Mat. 7.11. h Ps. 125.4. i 1 John 5.14.

Q. How are we to pray?

A. We are to pray with an awful apprehension of the Majesty of God k, and deep sense of our own unworthiness l, necessities m, & sins n, with penitent o, thankful p, and enlarged hearts q, with understanding r, faith s, sincerity t, fervency u, love w, and perseverance x, waiting upon him y, with humble submission to his will z. k Eccl. 3.1. l Gen. 18.27. & 10. m Luke 15.17,18,19. n Luke 18.13,14. o Psal. 51.17. p Phil. 4.6. q 1 Sam. 2.15. r 1 Sam. 1.1. s 1 Cor. 14.15. t Mark 11.24. u James 1.6.

t *Psal.* 145. 18. & 17. 1 u *Jam.* 5. 16. w 1 *Tim.* 2. 8.  
x *Eph.* 6. 18. y *Mic.* 7. 7. z *Mat.* 26. 39.

*Q. What rule hath God given for our direction in the duty of Prayer?*

*A. The whole word of God is of use to direct us in the duty of Praying a, but the special rule of direction is that form of Prayer which our Saviour Christ taught his Disciples, commonly called the Lords Prayer b. a Job 5. 14. b Mat. 6. 9. to 13. Luk. 11. 2, 3, 4.*

*Q. How is the Lords Prayer to be used?*

*A. The Lords Prayer is not only for direction as a Pattern according to which we are to make other prayers; but may be also used as a Prayer, so that it be done with understanding, faith, reverence, and other graces necessary to the right performance of the duty of Prayer c. c Mat. 6. 9. with Luke 11. 2.*

*Q. Of how many parts doth the Lord's Prayer consist?*

*A. The Lords Prayer consists of three parts, a Preface, Petitions, and a conclusion.*

*Q. What doth the preface of the Lords Prayer teach us?*

*A. The Preface of the Lords Prayer, contained in these words, Our Father which art in Heaven d teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, & our interest therein e, with reverence, and all other child-like dispositions f, heavenly affections g, and due apprehension of his sovereign power, majesty, and gracious condescension h, as also to pray with and for others i.*

*d Mat 6. 9. e Luke 11. 13. Rom 8 15. f Isa 64 Psal 123 1. Lam. 3. 41. h Isa. 63. 15, 16. Neh 4. 5, 6. i Acts 12. 5.*

*Q. What do we pray for in the first Petition?*

*A. In the first Petition, which is, Hallowed be Name k, acknowledging the utter Inability and disposition*



position that is in our selves and all men to honor  
 God aright *l*. we pray that God would by his grace  
 enable and encline us and others to know, and ac-  
 knowledge, and highly to esteem him *m*, his titles  
 , attributes *o*, ordinances, word *p*, works and  
 whatsoever he is pleased to make himself known by  
 , and to glorifie him, in thought, word *r*. and deed  
 , that he would prevent and remove Atheism *t*, ig-  
 norance *u*, idolatry *w*, and prophaness *x*, and what-  
 soever is dishonorable to him *y*, and by his over-ru-  
 ling providence, direct and dispose of all things to  
 his own glory *z*.

*k* Mat 6 9. *l* 2 Cor. 3. 5. *Pf.* 51. 15. *m* *Pf.* 67. 2. 3.  
*n* *Pf.* 83 18. *o* *Pf.* 86. 10, to 16 *p* 2 *Thess.* 3. 1. *Psa.*  
 147. 19. 20 & 138 1 2, 3. 2 Cor 2 14 15. *q* *Pf.* 145.  
 throughout. & 8. throughout. *r* *Pf.* 103 1. & 19. 14.  
*s* *Phil.* 1 5. 11. *t* *Psal.* 67. 1. to 5. *u* *Eph.* 1. 17,  
 18. *w* *Psal.* 97 7. *x* *Psal.* 74. 18. 22. 23. *y* 2 *Kings*  
 19. 15. 16. *z* 2 *Chr.* 20. 6, 10. 11. 12. *Psal.* 83.  
 throughout & 140. 4. 8.

*Q.* What do we pray for in the second Petition?

*A.* In the second Petition which is, *Thy King-  
 dom come* *a*, acknowledging our selves, and all man-  
 kind, to be by nature under the dominion of sin and  
 satan *b*, we pray that the kingdom of sin and satan  
 may be destroyed *c*, the Gospel propagated through-  
 out the world *d*, the Jews called *e*, the fulness of the  
 Gentiles brought in *f*, the Church furnished with all  
 Gospel officers, and ordinances *g*, purged from cor-  
 ruption *h*, countenanced and maintained by the civil  
 Magistrate *i*, that the ordinances of Christ may be  
 purely dispensed, and made effectual to the convert-  
 ing of those that are yet in their sins, & the confirm-  
 ing, comforting and building up of those that are al-  
 ready

ready converted *k*, that Christ would rule in our hearts here *l*, and hasten the time of his second coming, our reigning with him for ever *m*, and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.

*a* Mat. 6. 10. *b* Eph. 2. 2, 3. *c* Ps. 68. 1, 18. Rev. 10, 11. *d* 2 Thes. 3. 1. *e* Rom. 10. 1. *f* Job. 17. 9. Ro. 11. 25, 26. Ps. 67. throughout. *g* Mat. 9. 38. 2 Tim. 3. 1. *h* Mal. 1. 11. Zeph. 3. 9. *i* 1 Tim. 2. 1, 2. *k* Jer. 4. 29, 30. Eph. 6. 18, 19, 20. Rom. 15. 29, 30, 31. 2 Tim. 1. 11. *l* 2. 16, 17. *m* Eph. 3. 14 to 21. *n* Rev. 20. *n* Is. 64. 1, 2. Rev. 4. 8, 10, 12.

*Q.* What do we pray for in the third Petition?

*A.* In the third Petition, which is, *Thy will be done on earth as it is in heaven* *o*, acknowledging that by nature we and all men are not only utterly unable and unwilling to know & do the will of God *p*, but prone to rebel against his word *q*, to repine & murmur against his providence *r*, and wholly inclined to do the will of the flesh & of the devil *s*, we pray that God would by his Spirit take away from ourselves, and others, all blindness *t*, weakness *u*, indisposedness *w*, and perverseness of heart *x*, and by his grace make us able and willing to know, do, and submit to his will in all things *y*, with the like humility & cheerfulness *a*, faithfulness *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the Angels do in Heaven. *g* *o* Mat. 6. 10. *p* Ro. 17. 18. 1 Cor. 2. 14. *q* Rom. 8. 7. *r* Ex. 17. 7. Num. 14. 2. *s* Eph. 2. 2. *t* Eph. 1. 17, 18. *u* Eph. 3. 16. *w* Mat. 26. 40, 41. *x* Jer. 31. 18, 19. *y* Ps. 119. 1, 8, 35, 36. Act. 21. 14. *z* Mic. 6. 8. *a* Ps. 100. 2. Job. 1. 21. *b* Sa. 15. 25, 26. *c* Ps. 119. 4, 5. *d* Rom. 12. 11. *e* Ps. 119. 80. *f* Ps. 119. 112. *g* Is. 6. 2, 3. Ps. 103. 20, 21. Mat. 18. 10.

*Q.* What



Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, *Give us this day our daily bread* *h*, acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them *i*, and that neither they of themselves are able to sustain us *k*, nor we to merit *l*, or by our own industry to procure them *m*, but prone to desire *n*, get *o*, and use them unlawfully *p*, we pray for our selves and others, that both they and we waiting upon the providence of God from day to day in the use of lawful means, may of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them *q*, and have the same continued and blessed unto us in our holy and comfortable use of them *r*, and contentment in them *s*, and be kept from all things that are contrary to our temporal support and comfort *t*.

*h* Mat. 6. 11. *i* Gen. 2. 17 & 3. 17. Rom. 8. 20. 21, 22. Jer 5. 25. Deut. 28. 15. to the end. *k* Deut. 8. 3. *l* Gen. 32. 10 *m* Deut. 8. 17. 18. *n* Jer. 6. 13. Mat. 7. 21. 22. *o* Hos. 12. 7. *p* Jam 4. 3. *q* Gen. 43. 12, 13, 14 & 28. 20. Eph. 4. 28. 2 Thes. 3. 11, 12. Phil. 4. 6. *r* 1 Tim. 4. 3, 4, 5. (1 Tim. 6. 6, 7, 8. *s* Prov. 30. 8, 9.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, *Forgive us our debts as we forgive our debtors* *u*, acknowledging that we and all others, are guilty both of original & actual sin, and thereby become debtors to the justice of God, and that neither we, nor any other Creature, can make the least satisfaction for that debt *w*, we pray

pray for our selves, and others, that God of his grace would through the obedience and satisfaction of Christ apprehended and applyed by faith, accept us both from the guilt and punishment of sin x, cept us in his beloved y, continue his favour & grace to us z, pardon our daily failings a, and us with peace and joy in giving us daily more and more assurance of forgiveness b, which we are rather inboldened to ask, and encouraged to expect when we have this testimony in our selves, that we from the heart forgive others their offences c.

u *Mat* 6. 12. w *Rom.* 3. 9, to 21. *Mat* 18. 24. 2. *Pf.* 130. 3. 4. x *Rom.* 3. 24. 25. 26. *Heb* 9. 22. y *Ep* 1. 6. 7. z 2 *Pet.* 1. 2. a *Hos.* 14. 2. *Jer.* 14. 2. b *Rom.* 15. 13. *Pf.* 51. 7, 8, 10, 12. c *Luke* 11. 4. *Mat.* 14, 15. & 18. 35.

*Q. What do we pray for in the sixth Petition?*

A. In the sixth Petition, which is, *And lead us not into temptation, but deliver us from evil* d, acknowledging that the most wise, righteous and gracious God, for divers holy & just ends, may so order things that we may be assaulted, foiled, and for a time left captive by temptations e, that satan f, the world g and the flesh are ready powerfully to draw us aside & insnare us h, and that we, even after the pardon of our sins, by reason of our corruption i, weakness, and want of watchfulness k, are not only subject to be tempted, and forward to expose our selves unto temptation l, but also of our selves unable and unwilling to resist them, to recover out of them, and to improve them m, and worthy to be left under the power of them n; we pray that God would so overrule the world, and all in it o, subdue the flesh p and restrain satan q, order all things r, bestow an ble



bles all means of grace *f*, and quicken us to watch-fulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*, or if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation *u*, or when fallen raised again & recovered out of it *w*, and have a sanctified use and improvement thereof *x*, that our sanctification and salvation may be perfected *y*, Satan troden under our feet *z*, and we fully freed from sin temptation, and all evil for ever *a*. d *Mat.* 6. 13. e *2 Chr.* 32. 31. f *1 Chr.* 21. 1. g *Luk.* 21. 34. *Mark* 4. 19. h *Jam.* 1. 14. i *Gal.* 5. 17. k *Mat.* 26. 41. l *Mat.* 26. 69, to 73. m *Gal.* 2. 11, to 15. n *2 Chr.* 18. 3. o *19. 2.* p *Rom.* 7. 23. 24. q *1 Chr.* 21. 1, to 5. r *2 Chr.* 16. 7, to 11. s *Psal.* 81. 11, 12. t *Joh.* 17. 15. u *Pf.* 51. 10. v *119.* 133. w *2 Cor.* 12. 7. 8. x *1 Cor.* 10. 12. 13. y *Heb.* 13. 20, 21. z *Mat.* 26. 41. *Pf.* 19. 13. a *Eph.* 3. 14, to 18. b *1 Thes.* 3. 13. *Jude* v. 24. c *Pf.* 51. 12. d *1 Pet.* 5. 8. 9. 10. e *2 Cor.* 13. 7. 9. f *2 Rom.* 16. 20. *Zech.* 3. 2. *Luke* 22. 31, 32. g *Joh.* 17. 15. h *1 Thes.* 5. 23.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, which is, *For thine is the kingdom, the power and the glory, forever, Amen* b, teacheth us to enforce our petitions with arguments c, which are to be taken not from any worthiness in our selves or in any other creature, but from God d, & with our prayers to joyn praises to ascribing to God alone eternal sovereignty, omnipotency, & glorious excellency f, in regard whereof, as he is able and willing to help us g, so we by faith are emboldened to plead with him that he would h, and quietly to rely upon him that he will fulfill our requests

requests i, and to testify this our desire and assure  
 we say, A M E N k. b *Mat. 6. 13.* c *Rom. 15.*  
 d *Dan 9 4 7, 8, 9, 16 17, 18, 19.* e *Phil 4 6.* f i  
 29 10, to 13. g *Eph. 3. 20, 21.* *Luke 11. 13.* h 2  
 20. 6, 11. i 2 *Chron. 14. 11.* k 1 *Cor. 14.*  
*Rev. 22. 20, 21.*

## The shorter Catechism,

First agreed upon by the Assembly of Divines  
 at Westminster.

*And now appointed by the General Assembly of  
 Church of Scotland, to be a part of Uniformity  
 in Religion between the Kirks of Christ in  
 the three Kingdoms.*

### QUESTION.

**W**hat is the chief end of man?

A. Mans Chief end is to glorifie God a, and  
 to enjoy him for ever b. a 1 *Cor. 10 31.* *Rom. 1*  
 36. b *Psf. 73. 25.* to the end.

Q. What rule hath God given to direct us how  
 we may glorify and enjoy him?

A. The Word of God, which is contained in the  
 Scriptures of the Old and New Testament c, is the  
 only rule to direct us how we may glorifie and enjoy  
 him d, c 2 *Tim. 3 16.* *Eph 2. 20.* d 1 *Joh. 1. 3.*

Q. What do the Scriptures principally teach?

A. The Scriptures principally teach what man  
 is to believe concerning God, and what duty God  
 requires of man e. e 2 *Tim. 1. 13.* & 3 16.

Q. What is God?

A. God is a Spirit f, infinite g, eternal h, and  
 changeable



changeable i, in his being k, wisdom l, power m, holiness n, justice, goodness and truth o.

f Job 4. 24. g Job 11. 7, 8, 9. h Ps. 90. 2. i Jam. 1. 17. k Exod. 3. 14. l Ps. 147. 5. m Rev. 4. 8. n Rev. 15. 4. o Exod. 34. 6.

*Q. Are there more Gods than one?*

A. There is but one only the living and true God p.  
p Deut. 6. 4 Jer. 10. 10.

*Q. How many persons are there in the God head?*

A. There are three persons in the God-head, the Father, the Son, and the holy Ghost, and these three are one God, the same in substance, equal in power and glory q. q 1 John 5. 7. Mat. 28. 19.

*Q. What are the Decrees of God?*

A. The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory he hath fore ordained whatsoever comes to pass r. r Eph. 1. 4, 11. Rom 9. 22, 23.

*Q. How doth God execute his Decrees?*

A. God executeth his Decrees in the works of Creation and Providence.

*Q. What is the work of Creation?*

A. The work of creation is Gods making all things of nothing, by the word of his power, in the space of six days, and all very good s. s Gen. 1. ch. Heb. 11. 3.

*Q. How did God create man?*

A. God created man, male and female, after his own Image, in knowledge, righteousness, and holiness, with dominion over the creatures t.

t Gen. 1. 26, 27, 28. Col 3. 10. Eph 4. 24.

*Q. What are Gods Works of Providence?*

A. Gods works of Providence are, his most holy, wise and powerful preserving x, and governing all his creatures and all their actions y.

□ Ps 145. 17. w Ps 104. 24. Is. 28. 29. x Heb. 1.  
 y Ps 103. 19. Mat. 10. 29. 30. 31.

Q. What special act of providence did God exercise towards man in the estate wherein he was created?

A. When God had created man, he entered into a Covenant of life with him, upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

2 Gal. 3. 12. Gen. 2. 17.

Q. Did our first Parents continue in the estate wherein they were created?

A. Our first Parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God a.

2 Gen. 3. 6, 7, 8, 13. Eccl. 7. 29.

Q. What is Sin?

A. Sin is any want of conformity unto, or transgression of the Law of God b. b 1 Jol n 3. 4.

Q. What was the sin whereby our first Parents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit c. c Gen. 3. 6. 12.

Q. Did all mankind fall in Adams first transgression?

A. The Covenant being made with Adam, not only for himself, but for his Posterity, all mankind descending from him by ordinary generation sinned in him, and fell with him in his first transgression d.

d Gen. 2. 16. 17. Rom. 5. 12. 1 Cor. 15. 21, 22.

Q. Into what estate did the fall bring mankind?

A. The fall brought mankind into an estate of sin and misery e. e Rom. 5. 12.

Q. Wherein consists the sinfulness of that estate wherein man is left?

A. T



3. 2. g Luk. 22. 44. Mat. 27. 46. h Phil. 2. 8. i 1 Cor  
5. 4. k Acts. 2. 24, 25, 26, 27. 31. Mat. 12. 40.

Q. Wherein consisteth Christs Exaltation?

A. Christs Exaltation consisteth in his rising again  
from the dead on the third day l, in ascending up into  
Heaven m, in sitting at the right hand of God the  
Father n, and in coming to judge the world at the  
last day o. l 1 Cor. 15. 4. m Mark 16. 19. n Eph.  
1. 20. o Acts 1. 11. & 17. 31.

Q. How are we made partakers of the Redemption  
purchased by Christ?

A. We are made partakers of the redemption pur-  
chased by Christ, by the effectual application of it to  
us p, by his holy Spirit q. p Joh. 1. 11. 12. q Tit. 3. 5, 6.

Q. How doth the Spirit apply to us the Redemption  
purchased by Christ?

A. The Spirit applyeth to us the Redemption pur-  
chased by Christ, by working Faith in us r, and  
thereby uniting us to Christ in our effectual Calling s.  
r Eph. 1. 13, 14. John 6. 37, 39. Eph. 2. 8. s Eph.  
1. 17. 1 Cor. 1. 29.

Q. What is Effectual Calling?

A. Effectual Calling is the work of Gods spirit t,  
whereby convincing us of our sin and misery u, in-  
lightning our minds in the knowledge of Christ w, &  
renewing our wills x, he doth perswade and enable  
us to embrace Jesus Christ freely offered to us in the  
Gospel y. t 2 Tim 1. 9. 2 Thes. 2. 13, 14. u Acts  
2. 37. w Acts. 26. 18. x Ezek 36. 26, 27. y John  
6. 44, 45. Phil. 2. 13.

Q. What Benefits do they that are effectually called  
partake of in this life?

A. They that are effectually called, do in this life  
partake of Justification z, Adoption a, Sanctification b,

and the several benefits which in this life do accompany or flow from them *b*.

*z Rom. 8. 30. a Eph. 4. 5. b 1 Cor. 1. 30.*

*Q. What is Justification?*

*A. Justification is an act of Gods free grace, whereby he pardoneth all our sins c, and accepteth us righteous in his sight d, only for the righteousness of Christ imputed to us e, and received by faith alone.*

*c Rom. 3. 24, 25. & 4. 6, 7, 8. d 2 Cor. 5. 19.*

*e Rom. 5. 17, 18, 19. f Gal. 2. 16. Phil. 3. 9.*

*Q. What is Adoption?*

*A. Adoption is an act of Gods free grace g, whereby we are received into the number, and have access to all the priviledges of the Sons of God h.*

*g 1 John 3. 1. h Joh. 1. 12 Rom. 8. 18.*

*Q. What is Sanctification?*

*A. Sanctification is the work of Gods free grace whereby we are renewed in the whole man after the Image of God k, and are enabled more and more to die unto sin, and live unto righteousness l.*

*i 2 Thes. 2. 13 k Eph. 4. 23, 24. l Rom. 6. 12.*

*Q. What are the Benefits which in this life do accompany or flow from justification, Adoption, and Sanctification?*

*A. The benefits which in this life do accompany or flow from Justification, Adoption, and Sanctification are assurance of Gods Love peace of Conscience joy in the Holy Ghost n increase of Grace o, and perseverance therein to the end p. m Rom. 5. 1, 2 n Ro. 14. 17. o Pro. 4. 18 p 1 Joh. 5. 13. 1 Pet. 1. 5.*

*Q. What benefits do Believers receive from Christ at Death?*

*A. The souls of Believers are at their Death perfect in holiness q, and do immediately pass*



glory *r*, and their bodies being still united to Christ *s*, do rest in their graves *t*, till the Resurrection *u*.

*q* Heb. 12. 23. *r* 2 Cor. 5. 1, 6. 8. *Phil.* 1. 23. *Luk.* 23. 43. *1 Thes.* 4. 14. *t* Isa. 57. 2. *u* Job 19. 26, 27.

*Q.* What benefits do Believers receive from Christ at the Resurrection?

*A.* At the Resurrection, Believers being raised up in Glory *w*, shal be openly acknowledged & acquitted in the day of Judgement *x*, and made perfectly blessed in full enjoying of God *y*, to all eternity *z*.

*w* 1 Cor. 15. 43. *x* Mat. 25. 23. & 10. 32. *y* 1 John 3. 2. 1 Cor. 13. 12. *z* 1 Thess. 4. 17. 18.

*Q.* What is the duty which God requireth of man?

*A.* The duty which God requireth of man is obedience to his revealed will *a*. *a* Mi 6. 8. 1 Sam. 15. 22

*Q.* What did God at first reveal to man for the rule of his obedience?

*A.* The rule which God at first revealed to man for his obedience, was the Moral Law *b*.

*b* Rom. 2. 14, 15. & 10. 5. (ded?)

*Q.* Where is the Moral Law summarily comprehended?

*A.* The Moral Law is summarily comprehended in the ten Commandments *c*. *c* Deut. 10. 4.

*Q.* What is the sum of the ten Commandments?

*A.* The sum of the ten Commandments, is to love the Lord our God, with all our heart, with all our soul, with all our strength, and with all our mind, and our neighbors as our selves *d*. *d* Mat. 22. 37, to 41.

*Q.* What is the Preface to the ten Commandments?

*A.* The Preface to the ten Commandments is in these words, I am the Lord thy God, which have brought thee out of the Land of Egypt, out of the house of Bondage *e*. *e* Exod. 20. 2.

*Q.* What doth the Preface to the ten Commandments teach us?

A. The Preface to the ten Commandments teacheth us that because God is the Lord, and our God and Redeemer, therefore we are bound to keep his Commandments f.

f Luke 1. 74, 75. I Pet. 1. 15, to 20.

Q. Which is the first Commandment?

A. The first Commandment is, *Thou shalt have no other gods before me* g. g Exod. 20. 3.

Q. What is required in the first Commandment?

A. The first Commandment requireth us to know and acknowledge God to be the only true God, and a God h, and to worship & glorify him accordingly.

h I Chr. 28. 9. Deut. 26. 17. i Mat. 4. 10. Ps. 29. 2.

Q. What is forbidden in the first Commandment?

A. The first Commandment forbiddeth the denying k, or not worshipping and glorifying the true God, as God l, and our God m, and the giving the worship and glory to any other, which is due to him alone n. k Psal. 14. 1. l Rom. 1. 21. m Psal. 8. 10, 11. n Rom. 1. 25, 26.

Q. What are we especially taught by these words (before me) in the first Commandment?

A. These words, (before me) in the first Commandment, teach us, that God who seeth all things taketh notice of, and is much displeased with the sin of having any other God o. o Ezek. 8. 5. to the end.

Q. Which is the second Commandment?

A. The second Commandment is, *Thou shalt not make unto thee any graven Image, or any likeness of any thing that is in heaven above, or that is in earth beneath, or that is in the waters under the earth: thou shalt not bow down to them nor serve them: I the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children, unto the third and fourth generation of them that hate me; but unto them that love me, and keep my commandments, my mercy shall be shewed unto them to the third and fourth generation.*



third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me and keep my Commandment p. p Exod. 20. 4, 5, 6.

Q. *What is required in the second Commandment?*

A. The second Commandment requireth the receiving, observing, and keeping pure & intire all such religious Worship & Ordinances, as God hath appointed in his word q. q Deut. 32 46 Mat 28 20 Act 2. 42

Q. *What is forbidden in the second Commandment?*

A. The second Commandment forbiddeth the worshipping of God by Images r, or any other way not appointed in his Word s. r Deut. 4. 15, 16 20. Exod 32. 1, 8. s Deut 12 31. 32.

Q. *What are the reasons annexed to the second Commandment?*

A. The reasons annexed to the second Commandment are Gods sovereignty over us u, his propriety in us u, and the zeal he hath to his own worship w. t Ps. 95. 2, 3, 6. u Ps. 45. 11. w Exod 34. 13, 14.

Q. *Which is the third Commandment?*

A. The third Commandment is, Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his Name in vain x. x Exod. 20. 7.

Q. *What is required in the third Commandment?*

A. The third Commandment requirith the holy and reverent use of Gods names y, titles z, attributes a, ordinances b, words c, and works d. y Mat. 6. 9. Deut. 28. 38. z Ps 63. 4. a Rev. 15. 3, 4. b Mal. 1. 11, 14. c Psal. 138 1. 2. d Job 36. 24.

Q. *What is forbidden in the third Commandment?*

A. The third Commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known e. e Mal. 1. 6, 7. 12. e 2. 2. e 3. 14.

*Q. VVhat is the reason annexed to the third Commandment?*

*A. The reason annexed to the third Commandment is, that however the breakers of this Commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous Judgement f. f 1 Sam. 2. 12, 17, 22, 24. 1 Sam. 3. 13. Deut. 28. 58, 59.*

*Q. VVhich is the fourth Commandment?*

*A. The fourth Commandment is, Remember the Sabbath day to keep it holy: six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work thou, nor thy son, nor thy daughter, thy man-servant nor thy maid-servant, nor thy cattel, nor the stranger that is within thy gates; For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it g. g Ex. 20. 8 9 10, 11.*

*Q. VVhat is required in the fourth Commandment?*

*A. The fourth Commandment requireth the keeping holy to God, such set times as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himself h. h Deut. 5. 12, 13 14.*

*Q. VVhich day of the seven hath God appointed to be the weekly Sabbath?*

*A. From the beginning of the world to the Resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath i. i Gal. 2. 3. 1 Cor. 16. 1, 2. Acts 20. 7.*

*Q. How is the Sabbath to be sanctified?*

*A. The Sabbath is to be sanctified by a holy rest*



ing all that day *k*, even from such worldly employments and recreations as are lawful on other days *l*, and spending the whole time in the publick and private exercises of Gods worship *m*. except so much as is to be taken up in the works of necessity & mercy *n*, *k* *Exod.* 20. 8, 10. *l* *Ex.* 16 25, 26, 27, 28. *Nech.* 13. 15. to 23. *m* *Luke* 4. 16 *Acts* 20. 7. *Psal.* 92. *tittle* *Isa.* 66 26. *n* *Mat.* 12 1, 10 13. (ment?

Q. What are the sins forbidden in the fourth Command-

A. The fourth Commandment forbiddeth the omission or careless performance of the duties required *o*, and profaning the day by idleness *p*, or doing that which is in it self sinful *q*, or by unnecessary thoughts, words, or works, about worldly employments or recreations *r*. *o* *Ezek.* 22. 16. *Amos* 8. 5. *Mal.* 1. 13. *p* *Acts* 20. 7 9. *q* *Ezek.* 23. 38. *r* *Jer.* 17 24, 25 26. *Isa.* 58. 13.

Q. What are the reasons annexed to the fourth Commandment?

A. The reasons annexed to the fourth Commandment, are Gods allowing us six days of the week for our own employments *s*, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day *t*. (*Ex.* 20 9. *t* *Ex.* 20. 11.

Q Which is the fifth Commandment?

A. The fifth Commandment is, Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee *u*. *u* *Ex.* 20. 12.

Q. What is required in the fifth Commandment?

A. The fifth Commandment requireth the preserving the honor, and performing the duties belonging to every one in their several places and relations, as Superiors *w*, Inferiors *x*, or Equals *y*.

*w* *Eph.* 5. 21. *x* *1 Pet.* 2. 17. *y* *Rom.* 12. 10.

q. What is forbidden in the fifth Commandment?

A. The fifth Commandment forbiddeth the neglecting of, or doing any thing against the honor and duty which belongeth to every one in their several places and relations *z*. *z* *Mat.* 15. 4, 5, 6. *Ezek.* 34. 2, 3, 4. *Rom.* 13. 8. (ment?)

q. What is the reason annexed to the fifth Command.

A. The reason annexed to the fifth Commandment is, a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandment *a*.

*a* *Deut.* 5. 16. *Eph.* 6. 2, 3.

q. Which is the sixth Commandment?

A. The sixth Commandment is, Thou shalt not Kill *b*. *b* *Exod.* 20. 13.

q. What is required in the sixth Commandment?

A. The sixth Commandment requireth all lawful endeavors to preserve our own life *c*, and the life of others *d*. *c* *Eph.* 5. 28, 29. *d* *I Kings* 18. 4.

q. What is forbidden in the sixth Commandment?

A. The sixth Commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, and whatsoever tendeth thereunto *e*.

*e* *Acts* 16. 28. *Gen.* 9. 6.

q. Which is the seventh Commandment?

A. The seventh Commandment is, Thou shalt not commit Adultery *f*. *f* *Exod.* 20. 14.

q. What is required in the seventh Commandment?

A. The seventh Commandment requireth the preservation of our own and our neighbors chastity, in heart, speech, and behavior *g*.

*g* *1 Cor.* 7. 2, 3, 5, 34, 36. *Col.* 4. 6. *1 Pet.* 3. 2.

q. What is forbidden in the seventh Commandment?

A. The seventh Commandment forbiddeth all



chast thoughts, words and actions h.

h Mat. 15. 19. & 5. 28. Eph. 5. 3. 4.

Q. Which is the eighth Commandment?

A. The eighth Commandment is, Thou shalt not Steal i. i Exod. 20. 15.

Q. What is required in the eighth Commandment?

A. The eighth Commandment requireth the lawful procuring, and furthering the wealth and outward estate of our selves and others k.

k Gen. 30. 30. 1 Tim. 5. 8. Lev. 25. 35. Deut. 22. 1, 2, 3, 4, 5. Exod. 23. 4, 5. Gen. 47. 14, 20.

Q. What is forbidden in the eighth Commandment?

A. The eighth Commandment forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth, or outward estate l.

l Pro. 21. 17. & 23. 20, 21. & 28. 19. Eph. 4. 28.

Q. Which is the ninth Commandment?

A. The ninth Commandment is, Thou shalt not bear false witness against thy neighbor m. m Ex. 20. 16.

Q. What is required in the ninth Commandment?

A. The ninth Commandment requireth the maintaining and promoting of truth between man and man n, and of our own and our neighbors good name o, especially in witness bearing p.

n Zech. 8. 16. o 3 Job v. 12. p Prov. 14. 5. 25.

Q. What is forbidden in the ninth Commandment?

A. The ninth Commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own or our neighbors good name q.

q 1 Sam. 17. 28. Lev. 19. 16. Psal. 15. 3.

Q. Which is the tenth Commandment?

A. The tenth Commandment is, Thou shalt not covet thy neighbors house, thou shalt not covet thy neighbours wife, nor his man servant, nor his maid.

servant, nor his ox, nor his ass, nor any thing that thy neighbors r. r *Exod. 20. 17.*

*Q. What is required in the tenth Commandment?*

*A.* The tenth Commandment requireth full contentment with our own condition s, with a right and charitable frame of spirit toward our neighbour, and all that is his t. *(Heb. 13. 5. 1 Tim. 6. 6. Job 31. 29. Rom 12. 15. 1 Tim. 1. 5. 1 Cor. 13. 4. 5. 6. 7.)*

*Q. What is forbidden in the tenth Commandment?*

*A.* The tenth Commandment forbiddeth all discontentment with our own estate u, envying or grieving at the good of our neighbor w, & all inordinate motions & affections to any thing that is his x. u *1 Kings 21. 4. Esth. 5. 13. 1 Cor. 10. 10. w Gal 5. 26. Jam. 3. 14. x Rom. 7. 7. 8. & 13. 9. Deut 5. 21.*

*Q. Is any man able perfectly to keep the Commandments of God?*

*A.* No meer man since the fall is able in this life, perfectly to keep the Commandments of God y, but doth daily break them in thought, word, and deed z. y *Eccl. 7. 20. 1 Joh 1. 8, 10. Gal 5. 17. 2 Gen. 5. & 8. 21. Rom. 3. 9, to 21. Jam. 3. 2, to 13.*

*Q. Are all transgressions of the Law equally heinous?*

*A.* Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others a. a *Exek. 8. 6. 13. 15. 1 Joh. 5. 16. Psal. 78. 17, 32, 56.*

*Q. What doth every sin deserve?*

*A.* Every sin deserveth Gods wrath and curse, both in this life, and that which is to come b.

b *Eph. 5. 6. Gal. 3. 10. Lam 3. 39. Mat. 25. 41.*

*Q. What doth God require of us, that we may escape his wrath and curse due to us for sin?*

*A.* To escape the wrath and curse of God, due to us for



for sin, God requireth of us faith in Jesus Christ, repentance unto life c, with the diligent use of all the outward means whereby Christ communicateth to us the Benefits of Redemption d. c *Acts* 2. 11. d *Pro.* 2. 1, to 6. & 8 33. to the end. *Isa.* 55. 3.

q What is Faith in Jesus Christ?

A. Faith in Jesus Christ is a saving grace g, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel f. e *Heb.* 10. 39. f *Joh.* 1 12. *Isa.* 16. 3. 4. *Phil.* 4. 9. *Gal.* 2. 16.

q. What is Repentance unto life:

A. Repentance unto life is a saving grace g, whereby a sinner out of a true sense of his sin h, & apprehension of the mercy of God in Christ i, doth with grief & hatred of his sin, turn from it unto God k with full purpose of & endeavor after new obedience l. g *Acts* 11. 18. h *Acts* 2. 37, 38. i *Joel.* 2. 12. *Jer.* 3. 22. k *Jer.* 31. 18. *Ezek.* 36. 31. l 2 *Cor.* 7. 11. *Isa.* 1 16 17.

q What are the outward means whereby Christ communicateth to us the benefits of Redemption?

A. The outward and ordinary means whereby Christ communicateth to us the benefits of Redemption, are his ordinances; especially the Word, Sacraments and Prayer; all which are made effectual to the Elect for Salvation m.

m *Mat.* 28. 19 20. *Acts* 2 45 46 47.

q. How is the Word made effectual to Salvation?

A. The Spirit of God maketh the reading, but especially the preaching of the Word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto Salvation n n *Neb.* 8 8. 1 *Cor.* 14. 24 25. *Acts* 26 18. *Pf.* 19 8. *Act.* 20 32 *Rom* 15 4. 2 *Tim.* 3 15, 16, 17. *Rom.* 10. 13, to 17. & 1. 16.

q How

q. How is the Word to be read and heard, that it may become effectual to Salvation?

A. That the word may become effectual to Salvation, we must attend thereunto with diligence & preparation p, & prayer q. receive it with faith and love r. lay it up in our hearts s and practise it in our lives t. o Pro. 8. 34 p 1 Pet. 2. 1, 2 q Ps 119. 10 r Heb. 4. 2 2 Thes 2. 10. s Ps. 119. 10 11 t Luke 8. 15. James 1. 25. (Salvation)

q. How do the Sacraments become effectual means of Salvation?

A. The Sacraments become effectual means of Salvation, not from any vertue in them, or in him that doth administer them, but only by the blessing of Christ u. and the working of his Spirit in them that by faith receive them w u 1 Pet. 3. 21. Mat. 3. 11. 1 Cor. 3. 6 7. w 1 Cor. 12. 13.

q. What is a Sacrament:

A. A Sacrament is an holy ordinance instituted by Christ, wherein by sensible signs, Christ and the benefits of the new Covenant are represented, sealed and applyed to believers x.

x Gen 17. 7, 10. Exod. 12. chap. 1 Cor. 11. 23, 26.

q Which are the Sacraments of the New Testament?

A. The Sacraments of the New Testament are Baptism y, and the Lords Supper z.

y Mat 28. 19. z Mat. 26. 26, 27, 28.

q. What is Baptism?

A. Baptism is a Sacrament wherein the washing with water in the name of the Father, & of the Son and of the holy Ghost a, doth signifie and seal our grafting into Christ, and partaking of the benefits of the Covenant of Grace, & our engagement to be true to the Lords b. a Mat 28. 19. b Rom. 6. 4. Gal. 3. 27.

q. To whom is Baptism to be administered?

A. Ba



A. Baptism is not to be administered to any that are  
out of the visible Church, till they profess their faith  
in Christ, and obedience to him *c*, but the infants of  
such as are members of the visible Church are to be  
baptized *d* *c* *Act* 8 36, 37. *e* 2 38. *d* *Act* 2 38.  
*Gen* 17. 20. with *Col* 2 11, 12. *1 Cor* 7. 14.

q. *What is the Lords Supper?*

A. The Lords Supper is a Sacrament wherein by  
eating and receiving Bread and Wine according to  
Christs appointment, his death is shewed forth, and  
the worthy Receivers are, not after a corporal and  
carnal manner, but by Faith made partakers of his  
Body and Blood with all his Benefits to their spiri-  
tual Nourishment, and growth in Grace *e*.

*e* *1 Cor* 12. 23. to 27. *e* 10. 16.

q. *What is required to the worthy receiving of the  
Lords Supper?*

A. It is required of them that would worthily par-  
take of the Lords Supper, that they examine them-  
selves of their knowledge to discern the Lords Body *f*  
of their faith to feed upon him *g*, of their repentance  
*h*, love *i*, and new obedience *k*. lest coming unworthi-  
ly, they eat and drink judgement to themselves *l*.

*f* *1 Cor* 11. 28, 29. *g* *2 Cor* 13 5. *h* *1 Cor* 11 31.  
*i* *1 Cor* 13. 16, 17. *k* *1 Cor* 5. 7, 8. *l* *1 Cor* 11 28, 29.

q. *What is Prayer?*

A. Prayer is an offering up of our desires unto  
God *m*, for things agreeable to his will *n*, in the  
Name of Christ *o*, with confession of our sins *p*, and  
thankful acknowledgement of his mercies *q*.

*m* *Psal* 62 8. *n* *1 Job* 5. 14. *o* *Joh* 16. 23. *p* *Psf*  
32 5 6 *Dan* 9. 4. *q* *Phil* 4 6.

q. *What rule hath God given us for our direction in  
Prayer?*

A. The

A. The word of God is of use to direct us in Prayer, but the special rule of direction is that form of Prayer which Christ taught his Disciples, commonly called the Lords Prayer. *f. 1 I Joh. 5. 14. f. Mat. 9. 10. 13. Luke 11. 2, 3, 4.*

q. What doth the Preface of the Lords Prayer teach?

A. The Preface of the Lords Prayer, which is, *Father which art in Heaven* t, teacheth us to draw near to God with all holy reverence, and confidence, as children to a father, able and ready to help us w, that we should pray with and for others w

t *Mat. 6 9, u Rom. 8 15. Luke 11. 13. w 12. 5. 1 Tim. 2 1. 2.*

q. What do we pray for in the first Petition?

A. In the first Petition, which is, *Hallowed be thy Name x*, we pray that God would enable us, and others, to glorify him in all that whereby he maketh himself known y, & that he would dispose all things to his own glory z. x *Mat. 6 6. y Psal. 67. 2. z Psal. 83. throughout.*

q. What do we pray for in the second Petition?

A. In the second Petition, which is, *Thy kingdom come a*, we pray that satans kingdom may be destroyed b, and that the kingdom of grace may be advanced c, our selves and others brought into it, & kept in it, and that the kingdom of glory may be hastened e,

a *Mat. 6 10. b Ps. 68 1. 18. c Rev. 12. 10, 11. d Thes. 3 1. Rom. 10 2. Joh. 17. 9, 20. e Rev. 22. 20.*

q. What do we pray for in the third Petition?

A. In the third Petition, which is, *Thy will be done in earth as it is in heaven f*, we pray that God by his grace would make us able & willing to know, obey, and submit to his will in all things g, as the Angels do in Heaven h. f *Mat. 6 10. g Ps 67. throughout.*



& 119.36. Mat.26.39. 2 Sam. 15. 25. Job 1. 21. h Ps. 103. 20, 21.

Q. What do we pray for in the fourth Petition?

A. In the fourth Petition, which is, Give us this day our daily bread i, we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them k. i Mat.6.11. k Prov. 30. 8, 9. Gen. 28. 20. 1 Tim. 1. 4, 5.

Q. What do we pray for in the fifth Petition?

A. In the fifth Petition, which is, Forgive us our debts, as we forgive our debtors l, we pray that God for Christs sake, would freely pardon all our sins m, which we are the rather encouraged to ask, because by his grace we are enabled from the hearts to forgive others n. l Mat.6 12. m Ps.51.2,7,9. Dan. 9. 17, 18, 19. n Luke 11. 14. Mat. 18. 3 3.

Q. What do we pray for in the sixth Petition?

A. In the sixth Petition, which is, And lead us not into temptation, but deliver us from evil o, we pray, that God would either keep us from being tempted to sin p, or support and deliver us when we are tempted q.

o Mat.6.13. p Mat.26.41. q 2 Cor.12.8.

Q. What doth the conclusion of the Lords Prayer teach us?

A. The conclusion of the Lords Prayer, which is, For thine is the kingdom, the power, and the glory, for ever, Amen r, teacheth us to take our encouragement in Prayer from God only s, and in our prayers to praise him, as-

cribing kingdom, power, and glory to him  
and testimony of our desire, and assurance  
be heard, we say, *Amen* u. r *Mat. 6. 13.*  
f *Dan 9. 4, 7, 8, 9, 16, 17, 18, 19.* t *1Chr. 29.*  
10, to 14. u *1 Cor. 14. 16.* *Rev. 22. 21.*



## The Ten Commandments.

### EXOD. XX.

**G**OD spake all these words, saying: I am the Lord thy God  
which have brought thee out of the Land of Egypt, out of  
the house of Bondage.

I. Thou shalt have no other Gods before Me.

II. Thou shalt not make unto thee any graven Image, or any  
likeness of any thing that is in heaven above, or that is in the  
earth beneath, or that is in the water under the earth, thou shalt  
not bow down thy self to them, nor serve them: for I the Lord thy  
God am a jealous God, visiting the iniquity of the fathers upon  
the children, unto the third and fourth generation of them that  
hate me; and shewing mercy unto thousands of them that love  
me, and keep my Commandments.

III. Thou shalt not take the Name of the Lord thy God in  
vain: For the Lord will not hold him guiltless that taketh his  
Name in vain.

IV. Remember the Sabbath day to keep it holy: Six  
days hath the Lord made heaven and earth, the sea, and all that  
in them is, and rested the seventh day: wherefore the Lord  
blessed the Sabbath day, and hallowed it.

V. Honor thy Father and thy Mother, that thy days may  
long upon thee: This is the first commandment which the Lord thy  
God hath said.

VI. Thou shalt not Kill.

VII. Thou shalt not commit Adultery.

VIII. Thou shalt not Steal.

IX. Thou shalt not bear false witness against thy Neighbor.

X. Thou shalt not covet thy neighbors house, thou shalt  
not covet thy neighbors wife, nor his man-servant, nor his maid-  
servant, nor his ox, nor his ass, nor any thing that is thy neighbors.





## THE LORDS PRAYER, Matth. 6.

**O**UR Father which art in Heaven, Hallowed be thy Name: Thy Kingdom come. Thy will be done on earth as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors: And lead us not into temptation, but deliver us from evil: For thine is the Kingdom, and the Power, and the Glory, for ever Amen.

## THE CREED.

**I** Believe in God the Father Almighty, maker of Heaven and Earth And in Jesus Christ his only Son our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried: He descended into Hell, \* The third day he rose again from the dead: He ascended into Heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the holy Ghost: The holy Catholick Church: The Communion of Saints: The forgiveness of Sins: The Resurrection of the body: And the Life everlasting, Amen.

\* Continued in the state of the dead and under the power of death till the third day.

**S**O much of every Question both in the larger and shorter Catechism, is repeated in the Answer, as maketh every answer an entire proposition, or sentence in it self: to the end the learner may further improve it upon all occasions, for his increase in Knowledge and piety, even out of the course of Catechizing, as well as in it.

And albeit the Substance of the Doctrine comprised in that abridgement, commonly called the Apostles Creed, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed it self, yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed Canonical Scripture, as the ten Commandments, and the Lords Prayer, (much less a Prayer as ignorant people have been apt to make both it and the Decalogue) but because it is a brief Sum of the Christian Faith, agreeable to the Word of God, and anciently received in the Churches of Christ.



## Act against such as withdraw themselves from the publick Worship in their own Congregation.

Since it hath pleased God, of his infinite goodness to bless this Kirk within this Nation with the Riches of the Gospel, in bringing to us his Ordinances in great purity, liberty, & withal a comely and well established Order, the Assembly in the zeal of God, for preserving Order, Unity, and Peace in the Kirk, for maintaining that respect which is due to the Ordinances and Ministers of Jesus Christ, for preventing schism, noisome Errors, and all unlawful Practises, which may follow on the peoples withdrawing themselves from their own Congregations, doth charge every Minister to be diligent in fulfilling his Ministry, to be holy and grave in his Conversation, to be faithful in preaching, declaring the whole counsel of God, and as he hath occasion from the Text of Scripture to reprove the sins and errors, and press the duties of the time, and in all these to observe the Rules prescribed by the Acts of the Assembly, wherein if he be negligent he is to be censured by his own Presbytery. As also ordains every member in every Congregation, to keep their own Parish Kirk, to communicate there in the Word and Sacraments: And if any person or persons shall hereafter usually absent themselves from their own Congregations, except in urgent cases, made known to, and approved by the Presbytery, the Ministers of these Congregations whereunto they resort, shall both in publick by Preaching, and in private by Admonition, shew their dislike of their withdrawing from their own Minister, that in so doing, they may witness to all that hear them their due care to strengthen the hands of their Fellow-laborers in the work of the Lord, their detestation of any thing that may tend to separation, or any of the abovementioned evils: Hereby their own Flock will be confirmed in their steadfastness, and the unstable spirits of others will be reified. Likewise the Minister of that Congregation from which they do withdraw, shall labor first by private Admonition to reclaim them. And if after private Admonition given by their own Pastor, do not amend in that case the Pastor shall declare the foresaid persons to the Session, who shall cite and censure them as contemners of the comely order of the Kirk, and if the matter be not taken order with them it is to be brought to the Presbytery: For the better observance whereof, the Presbyteries at the Visitation of their several Kirk and Provincial Assemblies, in the censure of the several Presbyteries shall enquire hereanent: Which inquiry and report shall be inserted in the Provincial Books, that their Diligence may be known in the General Assembly.



# A brief Sum of CHRISTIAN DOCTRINE,

Contained in

Holy Scripture, and holden forth in the Confession of Faith, and Catechisms.

Agreed upon by the Assembly of Divines at Westminster, and received by the General Assembly of the Kirk of Scotland:  
With the Practical Use thereof.

The Sum of Saving Knowledge may be taken up in these four Heads: 1. The woful condition wherein all Men are by nature, through breaking of the Covenant of Works. 2. The Remedy provided for the Elect in Jesus Christ, by the Covenant of Grace. 3. The Means appointed to make them partakers of his Covenant. 4. The Blessings which are effectually conveyed unto the Elect by these means. Which four Heads are set down each of them in some few Propositions.

## H E A D I.

Our woful condition by nature, through breaking the Covenant of Works.

*Hos. 13. 9. O Israel, thou hast destroyed thyself.*

THE Almighty and Eternal GOD, the Father, the Son, and the Holy Ghost, three distinct Persons, in one and the same undivided God-head, equally infinite in all perfections, did before time most wisely decree, for his own Glory, whatsoever cometh to pass in time: and doth most holily and infallibly execute all his Decrees, without being partaker of the sin of any creature.

11. This God in six days made all things of nothing, every

good in their own kind, in special he made all the Angels holy; and he made our first Parents Adam and Eve, the root of Mankind, both upright and able to keep the Law written in their hearts. Which Law they were naturally bound to obey under pain of death; but God was not bound to reward their service, till he entered in a Covenant or Contract with them, and their posterity in them, to give them eternal Life upon condition of perfect personal obedience, withal threatening death in case they should fail. This is the Covenant of Works.

III. Both Angels and Men were subject to the change of their own free will, as experience proved (God having reserved to himself the incommunicable property of being naturally unchangeable) For many Angels of their own accord fell by sin from their first estate, and became Devils, our first Parents being enticed by Satan, one of these Devils speaking in a serpent, did break the Covenant of Works, in eating the forbidden fruit, whereby they and their Posterity being in their loins, as branches in the root, and comprehended in the same Covenant with them, became not only liable to eternal death, but also lost all ability to please God; yea, did become by nature enemies to God, and to all spiritual good, and inclined only to evil continually. This is our Original Sin, the bitter Root of all our actual Transgressions, in thought, word, and deed.

#### HEAD II.

The Remedy provided in JESUS CHRIST,  
for the Elect by the Covenant of Grace.

*Hos. 13. 5. O Israel, thou hast destroyed thyself; but in Me is thine help.*

**A**lbeit man, having brought himself into this woful condition; be neither able to help himself, nor willing to be helped by God out of it, but rather inclined to lye still unsensible of it, till he perish, Yet God, for the glory of his rich Grace, hath revealed in his Word a way to save sinners, to wit, by Faith in JESUS CHRIST, the Eternal Son of God, by vertue of, and according to the tenor of the Covenant of Redemption made and agreed upon, between God the Father, and God the Son, in the counsel of the Trinity, before the World began.

I I. The sum of the Covenant of Redemption is this, God having freely chosen unto life, a certain number of lost mankind for the glory of his rich Grace, did give them before the World began, unto God the Son, appointed Redeemer, that upon condition he would humble himself so far as to assume the humane Nature of a Soul and a Body unto personal Union with his Divine Nature, and submit himself to the Law as surety for them, and satisfy Justice for them by giving obedience in their Name, even unto the suffering of the cursed death of the Cross, he should rescue and redeem them all from sin and death, and purchase unto them righteousness and eternal life, with all saving graces leading thereunto, to be effectually, by means of his own appointment, applied.



applied in due time to every one of them. This condition the Son of God ( who is Jesus Christ our Lord ) did accept before the World began, and in the fulness of time came into the World, was born of the Virgin Mary, subjected himself to the Law, and completely payed the ransom on the Cross: But by vertue of the foresaid bargain made before the World began, he is in all ages, since the fall of Adam. Still upon the work of applying actually the purchased benefits unto the Elect: And that he doth by way of entertaining a Covenant of free Grace and reconciliation with them, through faith in himself, by which Covenant he makes over to every Believer a right and interest to himself, and to all his Blessings.

III. For the accomplishment of this Covenant of Redemption, and making the Elect partakers of the benefits thereof in the Covenant of Grace, Christ Jesus was clad with the threefold Office of Prophet, Priest, and King. Made a Prophet, to reveal all saving Knowledge to his People, and to perswade them to believe and obey the same. Made a Priest, to offer up himself a Sacrifice once for them all, and to interceed continually with the Father, for making their persons and services acceptable to him. And made a King, to subdue them to himself, to feed and rule them by his own appointed Ordinances, and to defend them from their Enemies.

### H E A D III.

The outward Means appointed to make the Elect partakers of this Covenant, and all the rest that are called to be inexcusable.

Matth. 22. 14. *Many are called.*

1. **T**HE outward Means and Ordinances for making men partakers of the Covenant of Grace, are so wisely dispensed, as the Elect shall be infallibly converted and saved by them, and the Reprobate, among whom they are, not be justly stumbled. The Means are specially these four: 1. The Word of God, 2. The Sacraments, 3. Kirk Government, 4. Prayer. In the Word of God Preached by sent Messengers, the Lord makes offer of Grace to all sinners, upon condition of Faith in Jesus Christ; and whosoever do confess their sin, accept of Christ offered, and submit themselves to his Ordinances, he will have both them and their Children received into the honour and priviledges of the Covenant of Grace. By the Sacraments, God will have the Covenant sealed for confirming the bargain, on the foresaid condition. By Kirk Government, he will have them judged in, and helped forward unto the keeping of the Covenant. And by Prayer he will have his own glorious Grace promised in the Covenant, to be daily drawn forth, acknowledged and employed. All which means are followed either really, or in profession only, according to the quality of the Covenanters, as they are true or counterfeit Believers,

11. The Covenant of Grace set down in the Old Testament before Christ came, and in the New since he came, is one and the same in substance, albeit different in outward Administration. The Covenant in the Old Testament, being sealed with the Sacrament of Circumcision and the Paschal Lamb, did set forth Christ's death to come, and the benefits purchased thereby, under the shadow of bloody Sacrifices, and sundry Ceremonies. But since Christ came, the Covenant being sealed by the Sacraments of Baptism and the Lords Supper, do clearly hold forth Christ already crucified before our eyes, victorious over Death and the Grave, and gloriously ruling Heaven and Earth for the good of his own People.

#### H E A D I V.

The Blessings which are effectually conveyed by these Means to the Lords Elect, or chosen Ones.

Matth. 22. 14. *Many are called, but few are chosen.*

##### I.

**B**Y these outward Ordinances, as our Lord makes the Reprobate inexcusable, so, in the power of his Spirit, he applies unto the Elect effectually, all saving graces purchased to them, in the Covenant of Redemption, and makes a change in their persons. In particular. 1. He doth convert or regenerate them, by giving spiritual Life to them, in opening their understandings, renewing their wills, affections and faculties, for giving spiritual obedience to his Commands. 2. He gives unto them saving Faith, by making them, in the sense of deserved condemnation; to give their consent heartily to the Covenant of Grace, and to embrace Christ Jesus unfainedly. 3. He gives them Repentance, by making them with godly sorrow in the hatred of sin, and love of Righteousness, turn from all iniquity to the service of God. And 4. He sanctifies them, by making them go on and persevere in Faith, and spiritual Obedience of the Law of God, manifested by fruitfulness in all duties, and doing good Works, as God offereth occasion.

11. Together with this inward change of their Persons, God changes also their state, for so soon as they are brought by Faith into the Covenant of Grace. 1. He Justifies them, by imputing unto them that perfect obedience which Christ gave to the Law, and satisfaction also which upon the cross, Christ gave unto Justice in their Name. 2. He reconciles them, and makes them friends to God; who were before enemies to God. 3. He Adopts them, that they shall be no more children of Satan, but children of God, enriched with all spiritual Priviledges of his Sons. And last of all, after their warfare in this life is ended, he perfects the Holiness.



ness and Blessedness, first of their Souls at their death, and then both of their Souls, and their Bodies, being joyfully joyned together again in the Resurrection, at the day of his glorious coming to Judgement, when all the wicked shall be sent away to Hell, with Satan whom they have served: but Christs own chosen and redeemed Ones, true Believers, students of Holiness, shall remain with himself for ever, in the state of Glorification.

## The Practical Use of SAVING KNOWLEDGE, Contained in *Scripture*, and holden forth briefly in the foresaid *Confession of Faith*, and *Catechisms*.

**T**HE chief general Use of Christian Doctrine is, to convince a man of sin, and of Righteousness, and of Judgement, John 16. v. 8 partly by the Law of the Covenant of Works, that he may be humbled and become penitent; and partly by the Gospel, or Covenant of Grace, that he may become an unfained Believer in Jesus Christ, and be strengthened in his Faith upon solid grounds and warrants, and give evidence of the Truth of his Faith by good Fruits, and so be saved.

The sum of the Covenant of Works, or of the Law, is this. If thou do all that is commanded, and not fail in any point, thou shalt be saved: But if thou fail, thou shalt die, Rom. 10. 5. Gal 3. 10, 12.

The sum of the Gospel or Covenant of Grace and reconciliation is this: If thou flee from deserved wrath, to the true Redeemer Jesus Christ (who is able to save to the utmost all that come to God through him) Thou shalt not perish, but have eternal Life; Rom. 10. 8, 9, 11.

For convincing a man of sin, of Righteousness, and of Judgement by the Law, or Covenant of Works, let these Scriptures among many more be made use of.

### I. For convincing a man of sin by the Law, Consider *Jer. 17. 9, 10.*

**T**HE heart is deceitful above all things and desperately wicked who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.

Here the Lord teacheth these two things. 1. That the fountain of all our miscarriage and actual sinning against God is in the heart, which comprehendeth the mind, will, affections, and all the powers of the Soul, as they are corrupted and defiled with Original sin. The mind being not only ignorant and incapable of saving truth, but also full of error and enmity against God, and the Will

will, and affections being obstinately disobedient unto all directions, and bent toward that only which is evil: The heart saith he. is deceitful above all things, and desperately wicked. Yea, and unsearchably wicked, so that no man can know it. Gen. 6. 5. Every imagination of the thoughts of mans heart is only evil continually. (saith the Lord) whose testimony we trust in this and all other matters: and experience also may tell us, that till God make us deny our selves, we never look to God in any thing, but fleshly self-interest alone doth rule us, and move all the wheels of our actions. 1. That the Lord bringeth us Original Sins, or wicked inclination, with all the actual fruits thereof unto reckoning before his Judgement Seat: for he searcheth the heart, and tryeth the reins, to give every man according to the fruit of his doings.

Hence let every man reason thus:

What God and my guilty Conscience bear witness of, I am convinced that it is true.

But God and my guilty Conscience beareth witness, that my heart is deceitful above all things, and desperately wicked; and that all the imaginations of my heart, by nature, are only evil continually.

Therefore, I am convinced that it is true.

Thus a man may be convinced of sin by the Law.

## II. For convincing a man of Righteousness by the Law, Consider, Gal. 3. 10.

**A**S many as are of the works of the Law, are under the curse. For it is written, Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them.

Here the Apostle teacheth us three things.

1. That by reason of our natural sinfulness, the impossibility of any mans being justified by the works of the Law is so certain, that whosoever do seek Justification by the works of the Law, are liable to the curse of God, for breaking of the Law; for as many as are of the works of the Law, are under the curse, saith he.

2. That unto the perfect fulfilling of the Law, the keeping of one or two of the Precepts, or doing of some, or of all duties (if it were possible) for a time, is not sufficient; for the Law requireth, that a man continue in all things, which are written in the Book of the Law, to do them.

3. That because no man can come up to this perfection, every man by nature is under the curse: For the Law saith, Cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them.

Now to be under the curse, comprehendeth all the displeasure of God, with the danger of the breaking forth more and more of his wrath upon Soul and Body, both in this life, and after death perpetually, if Grace do not prevent the full execution thereof.

Hence let every man reason thus:

Whosoever, according to the Covenant of Works, is liable to the curse of God, for breaking the Law, times and ways and number, cannot be justified, or find righteousness by the works of the Law.



But I, (may every man say) according to the Covenant of Works, am lyable to the curse of God, for breaking the Law, and ways out of number.

Therefore I cannot be justified, or have righteousness, by the works of the Law.

Thus may a man be convinced of righteousness, that it is not to be had by his own Works, or by the Law.

## II. For convincing a man of Judgement by the Law, Consider 2 *Thess.* 1. 7.

THE Lord shall be revealed from Heaven with his mighty Angels, Vers. 8. In flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: Vers. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power. Vers. 10. When he shall come to be glorified in his Saints, and to be admired in all them that believe.

Wherein we are taught, that our Lord Jesus who now offers to be Mediator for them who believe in him, shall at the last day, come armed with flaming fire, to judge, condemn, and destroy all them who have not believed God, have not received the offer of Grace made in the Gospel, nor obeyed the Doctrine thereof, but remain in their natural state under the Law, or Covenant of Works.

Hence let every man reason thus:

What the righteous Judge hath fore-warned me shall be done the last day, I am sure is just Judgement.

But the righteous Judge hath fore-warned me, that if I do not believe God in time, and obey not the Doctrine of the Gospel, I shall be secluded from his presence and his glory, at the last day, and be tormented in soul and body for ever.

Therefore I am convinced that this is just Judgement.

And I have reason to thank God heartily, who hath fore-warned me to flee from the wrath to come.

Thus every man may be by the Law or Covenant of Works, convinced of Judgment, if he shall continue under the Covenant of Works, or shall not obey the Gospel of our Lord Jesus.

## For convincing a man of Sin, Righteousness, and Judgment by the Gospel.

AS for convincing a man of sin, and righteousness, and judgement by the Gospel or Covenant of Grace, he must understand three things.

1. That not believing in Jesus Christ, or refusing of the Covenant of Grace, offered in him, is a greater and more dangerous sin, than all other sins against the Law, because the hearers of the Gospel not believing in Christ, do reject Gods mercy in Christ, the only way of freedom from sin and wrath, and will not yield to be reconciled to God.

2. Next, he must understand, that perfect remission of sin, and the righteousness is to be had only by Faith in Jesus, because God requires no other condition but Faith, and receives from Heaven, that

that he is well pleased to justify sinners upon this condition.  
3. He must understand, that upon righteousness receive Faith. Judgement shall follow on the one hand, to the destruction of the works of the Devil in the Believer, and to the perfection of the work of Sanctification in him, with power: and that refusing to take righteousness by Faith in Jesus Christ. Judgement shall follow on the other hand, to the condemnation of the believer, and destroying of him with Satan and his servants ever.

For this end, let these passages of scripture, among many others, serve to make the greatness of the sin of not believing in Christ appear, or to make the greatness of the sin, of resisting of the abundant of Grace offered to us, in the offering of Christ unto us. The fair offer of Grace be looked upon, as it is made. Isa. 55. Incline your ear, and come unto me (saith the Lord) hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David. That is, if you will believe in me, and be reconciled to me, I will by Covenant, give unto you Christ, and all saving Graces in him? repeated Acts 3. 34.

Again, consider that this general offer in substance is equivalent to a special offer, made to every one in particular, as appears in the Apostles making use of it, Acts 16. 13. Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. The offer of which offer is given, John 3. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Seeing then that great Salvation is offered in the Lord Jesus, whosoever believeth not in him, but look for happiness some other way, what do they else but observe lying vanities, and forsake his own mercy, which he might have had in Christ, Jonah 1. 8, 9. What doth he else but blaspheme God in his heart, as it is said, 1 John 5. 10. He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son: and this is the record, that God hath given to us, eternal Life, and this Life is in his Son. And that no sin against the Law, is like unto this sin: Christ testifies, John 8. 21. If I had not come and spoken to them, they would not have had sin, but now they have no cloak for their sin. This may convince a man of the greatness of his sin of not believing in Christ.

For convincing men of Righteousness  
be had only by Faith in Christ: Consider  
how, Rom. 10. 3, 4.

**I**T is said, that the Jews being ignorant of Gods Righteousness, and going about to establish their own Righteousness, have submitted themselves unto the righteousness of God; (and so perished) for Christ is the end of the Law for Righteousness unto every one that believeth: And Acts 13. 34. By Christ Jesus, that believe, are justified from all things, from which ye were not justified by the Law of Moses. And 1 John 1. 7. The blood of Jesus Christ his Son, cleanseth us from all sin.

For convincing a man of Judgment, if a man embrace this



teousness, Consider, 1 John 3. 8. For this purpose the Son of God was manifested, that he might destroy the work of the Devil. And Heb. 9. 14. How much more shall the Blood of Christ who through the eternal Spirit, offered himself without spot to God, purge your Conscience from dead Works, to serve the living GOD.

But if a man imbrace not this Righteousness, his doom is pronounced, John 3. 18. He that believeth not, is condemned already, because he hath not believed in the Name of the only begotten Son of God. And this is the condemnation, that light is come into the World, and men love darkness rather than light.

Hence let the penitent, desiring to believe, reason thus:

What doth suffice to convince all the Elect in the world of the greatness of the sin of not believing in Christ, or refusing to flee to him for relief from sins done against the Law, and from wrath due thereto: and what sufficeth to convince them, that Righteousness and eternal Life is to be had by Faith in Jesus Christ, or by consenting to the Covenant of Grace in him: and what sufficeth to convince them of Judgement to be exercised by Christ, for destroying the works of the Devil in a man, and sanctifying and saving all that believe in him, may suffice to convince me also.

But what the Spirit hath said in these or other like Scriptures, sufficeth to convince the Elect World of the foresaid sin, and Righteousness, and Judgement.

Therefore what the Spirit hath said in these and other like Scriptures serveth to convince me thereof also.

Whereupon let the penitent desiring to believe, take with him words, and say heartily to the Lord, Seeing thou sayest, Seek ye my face, my Soul answereth unto thee, thy face, Lord, will I seek: I have hearkned unto the offer of an everlasting Covenant of all saving mercies to be had in Christ, and I do heartily embrace thy offer. Lord, let it be a bargain, Lord, I believe, help my unbelief. Behold I give my self to thee to serve thee in all things for ever, and I hope thy right hand shall save me: the Lord Will perfect that which concerneth me, thy mercy, O Lord, endureth for ever, forsake not the works of thine own hands. Thus may a man be made an unfeigned Believer in Christ.

## For strengthening the mans Faith who hath agreed unto the Covenant of Grace.

**B**Ecause many true Believers are weak, and do much doubt if ever they shall be sure of the soundness of their own Faith, and effectual Calling, or made certain of their Justification, and Salvation, when they see, that many, who profess faith, are found to deceive themselves; let us see how every Believer may be made strong in the Faith, and sure of his own Election and Salvation, upon solid grounds, by sure warrants and true evidences of Faith. To this end, among many other Scriptures take these following.

1. For laying solid grounds of Faith, Consider, 2 Pet. 1. 10. Wherefore the rather brethren, give diligence to make sure your Calling and Election: for, if ye do these things, ye shall never fall.

In which words, the Apostle teacheth us these four things, for help and direction, how to be made strong in the Faith.

1. That such as believe in Christ Jesus, and are fled to him for relief from sin and wrath, albeit they be weak in the Faith, yet they are indeed Children of the same Father with the Apostles, for so he accounteth of them, while he calleth them Brethren.

2. That albeit we be not sure, for the time of our effectual Calling and Election, yet we may be made sure of both, if we use diligence: for this he presupposeth, saying, Give diligence to make your Calling and Election sure.

3. That we must not be discouraged, when we see many seeming believers prove rotten branches, and make defection, but we must the rather take the better heed to our selves; Wherefore the rather, Brethren, (saith he) give all diligence.

4. That the way to be sure both of our effectual Calling and Election, is to make sure work of our Faith, by laying the ground of it solidly, and bringing forth the fruits of our Faith in new Obedience constantly. For if ye do these things, (saith he) ye shall never fall: understanding by these things what he hath said of sound Faith, ver. 1. 2, 3, 4. and what he had said of the bringing out of the fruits of Faith, verses 5, 6, 7, 8.

To the same purpose consider, Rom. 8. 1. There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit, ver. 2. For the Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of sin and death. ver. 3. For what the Law could not do, in that it was weak through the flesh. God sending his own Son, in the likeness of sinful flesh; and for sin condemned sin in the flesh, ver. 4. That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Wherein the Apostle teacheth us these four things for laying of the ground of Faith solidly.

1. That every one is a true Believer, who in the sense of his sin, and fear of Gods wrath, doth flee for full relief from both unto Jesus Christ alone, as the only Mediator, and all-sufficient Redeemer of men; and being fled to Christ, doth strive against his own flesh, or corrupt inclination of nature and studieth to follow the rule of Gods Spirit, set down in his Words; for the man whom the Apostle doth here bless as true Believer, is a man in Christ Jesus, who doth not walk after the flesh, but after the Spirit.

2. That all such persons as are fled to Christ, and do strive against sin, howsoever they may be possibly exercised under the sense of wrath and fear of condemnation, yet they are in no danger; For there is no condemnation (saith he) to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.

3. That albeit the Apostle himself (brought in here for examples cause) and all other true Believers in Christ, be by nature under the Law of sin and death, or under the Covenant of Works (called the Law of sin and death, because it bindeth sin and death upon us, till Christ set us free.) yet the Law of the Spirit of Life in Christ Jesus, or the Covenant of Grace (so called, because it doth irrevocably and eternally sticken a man to a spiritual Life through Christ) doth set the Apostle, and all true Believers free from the Covenant of Works, of the Law of sin and death: so that every man may be free with him, The Law of the Spirit of Life, or the Covenant of Grace.



hath freed me from the Law of sin and death; or Covenant of Works.

4. That the fountain and first ground from whence our freedom from the curse of the Law doth flow, is the Covenant of Redemption, past betwixt God, and God the Son, as incarnate; wherein Christ takes the curse of the Law upon him for sin, that the believer, who could not otherwise be delivered from the Covenant of Works, may be delivered from it. And this Doctrine the Apostle holdeth forth in these 4 branches. 1. That it was utterly impossible for the Law, or the Covenant of Works, to bring righteousness and life to a sinner, because it was Weak. 2. That this weakness and inability of the Law or Covenant of Works, is not the fault of the Law, but the fault of sinful flesh, which is neither able to pay the penalty of sin, nor to give perfect obedience to the Law (presuppose by-gone sins were forgiven) the Law was weak (saith he) through the flesh. 3. That the Righteousness and Salvation of sinners, which was impossible to be brought about by the Law, is brought to pass by sending Gods own Son, Jesus Christ in the flesh, in whose flesh sin is condemned and punished, for making satisfaction in the behalf of the Elect that they might be set free. 4. That by this means, the Law looseth nothing, because the righteousness of the Law, is best fulfilled this way. First by Christ's giving perfect active obedience in our name unto it in all things: Next, by his paying in our name, the penalty due to our sins in his death. And lastly, by his working of sanctification in us, who are true believers, who strive to give new Obedience unto the Law, and walk not after the flesh, but after the spirit.

### Warrants to believe.

**F**OR building our confidence upon this solid ground, these four Warrants, and special Motives to believe in Christ may serve; the first whereof is, Gods hearty invitation holden forth, Mat. 53. vers. 1, 2, 3, 4, 5. Ho every one that thirsteth, come ye to the waters, and he that hath no money, come and buy without money and without price. ver. 2. Wherefore do ye spend your money for that which is no bread, and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight it self in fatness. v. 3. Incline your ear and come to me: hear, and your soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David. ver. 4. Behold, I have given him for a witness to the people, a leader and commander to the people, &c.

Here (after setting down the precious ransome of our Redemption by the sufferings of Christ, and the rich Blessings purchased to us thereby in the two former Chapter) the Lord, in this Chapter,

1. Maketh open offer of Christ and his Grace, by proclamation of a free and gracious Market of Righteousness and salvation, so be had through Christ to every soul without exception, that truly desires to be saved from sin, Ho every one that thirsteth, saith he.

2. He inviteth all sinners, that for any reason stand at distance with God, to come and take from him riches of Grace running in Christ as a river to wash away sin, and to slake wrath: Come ye to the waters, saith he,

3. Left any should stand back, in the sense of his own sinfulness or unworthiness, and inability to do any good, the Lord calleth upon such persons in special, saying, He that hath no money, Come.

4. He craveth no more of his Merchant, but that he be pleased with the Wares offered, which are grace and more grace, and that he heartily consent unto, and embrace this offer of grace, that he may close a bargain and formal Covenant with God. Come buy without money, (saith he) Come, eat that is, consent to have, and take unto you all saving Graces. make the Wares your own, possess them, and make use of all blessings in Christ, whatsoever maketh for your spiritual Life and comfort, use and enjoy it freely, without paying any thing for it. Come, buy wine and milk without money and without price, saith he.

5. Because the Lord knoweth how much we are inclined to seek Righteousness and Life by our own Performances and satisfaction to have righteousness and life, as it were by the way of Works, and how loath we are to embrace Christ Jesus, and to take Life by way of free grace, through Jesus Christ, upon the terms whereupon it is offered to us, therefore the Lord lovingly calls us off this our crooked and unhappy way, with a gentle and timely admonition, giving us to understand that we shall but lose our labour in this our way. Wherefore do ye spend your money (saith he) for that which is not bread, and labour for that which satisfieth not?

6. The Lord promiseth to us solid satisfaction in the way of betaking our selves unto the grace of Christ, even true contentment and fulness of spiritual pleasure, saying, Hearken diligently unto me, and eat that which is good, and let your soul delight it self in farness.

7. Because Faith cometh by hearing, he calleth for audience unto the explication of the offer, and calleth for believing of, and listening unto the truth, which is able to beget the application of saving faith, and to draw the soul to trust in God. Incline your ear, and come unto me, (saith he) To which end the Lord promises, that this offer being received, shall quicken the dead sinner, and that upon the welcoming of his offer, he will close the Covenant of Grace with the man, that shall consent unto it, even an indissoluble Covenant of perpetual Reconciliation of Peace. Hearken and your soul shall live, and I will make an everlasting Covenant with you. Which Covenant, he declareth, shall be in full place the assignation, and the making over of all the saving Graces which David (who is Jesus Christ, Acts 13. 31.) hath bought us in the Covenant of Redemption. I will make a Covenant with you (saith he) even the sure mercies of David. By sure mercies he means saving Graces, such as are Righteousness, Peace, and in the Holy Ghost, Adoption, Sanctification, and Glorification, and whatsoever belongs to godliness and life eternal.

8. To confirm and assure us of the real grant of these mercies, and to perswade us of the reality of the Covenant, twixt God, and the believer of this Word, the Father hath a fourfold gift of his Eternal, and only begotten Son.

First, to be incarnate and born, for our sake, of the seed of David his type, for which cause he is called here, and Acts 13. (David, the true and everlasting King of Israel) This is



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great gift of God to man, John 4. 10. And here (I have given him to be David, or born of David to the people.)

Secondly, he hath made a gift of Christ, to be a witness to the people, both of the sure and saving Mercies granted to the Redeemed in the Covenant of Redemption, and also of the Fathers willingness, and purpose to apply them, and to make them fast in the Covenant of Reconciliation, made with such as imbrace the offer: I have given him (saith the Lord here) to be a witness to the people: and truly he is a sufficient witness in this matter, in many respects. 1. Because he is one of the persons of the blessed Trinity, and party contractor for us in the Covenant of Redemption, before the world was. 2. He is by Office as Mediator, the Messenger of the Covenant, and has gotten commission to reveal it. 3. He began actually to reveal it in Paradise, where he promised, that the seed of the woman should bruise the head of the Serpent. 4. He set forth his own death and sufferings, and the great Benefits that should come thereby to us, in the Types and Figures of sacrifices and ceremonies before his coming. 5. He gave more and more light about this Covenant, speaking by his Spirit, from age to age, in holy Prophets. 6. He came himself in the fulness of time, and did bear witness of all things belonging to this Covenant, and of Gods willing mind to take believers into it, partly by uniting our nature in one person with the Divine Nature, partly by preaching the good tydings of the Covenant with his own mouth, partly by paying the price of Redemption on the Cross, and partly by dealing still with the people from the beginning to this day, to draw in, and to hold in the redeemed in this Covenant.

Thirdly, God hath made a gift of Christ, as a Leader to the People, to bring us through all difficulties, all afflictions and temptations, unto life by this Covenant. And he it is, and no other, who doth indeed lead his own unto the Covenant, and in the Covenant all the way on unto Salvation. 1. By the direction of his Word and Spirit. 2. By the example of his own life, in Faith and Obedience even to the death of the Cross. 3. By his powerful working, bearing his redeemed Ones in his arms, and causing them to lean on him, while they go up through the wilderness.

Fourthly, God hath made a gift of Christ unto his people, as a Commander, which Office he faithfully exerciseth, by giving to his Kirk and People, Laws and Ordinances, Pastors and Governours, and all necessary Officers, by keeping Courts and Assemblies among them, to see that his Laws be obeyed, subduing by his Word Spirit and Discipline, his Peoples corruptions: and by his Wisdom and Power, guarding them against all their enemies whatsoever.

Hence, he who hath closed bargain with God, may strengthen his Faith by reasoning after this manner.

Whosoever doth heartily receive the offer of free Grace made here to sinners, thirsting for Righteousness and Salvation, unto him by everlasting Covenant belongeth Christ, the true David, with all his sure and saving mercies.

But I (may the weak believer say) do heartily receive the offer of free Grace, made here to sinners, thirsting for righteousness and salvation.

Therefore unto me, by an everlasting Covenant, belongeth Christ Jesus, with all his sure and saving Mercies,

The *second* Warrant and special Motive  
 embrace Christ and believe in him, is the  
 earnest *Request* that God maketh to  
 us to be reconciled to him in  
 Christ: holden forth, 2 Cor.

5. v. 14, 19, 20, 21.

**G**OD was in Christ reconciling the World unto himself, imputing their trespasses unto them, and hath committed unto us the word of Reconciliation. vers. 20. Now then we are Ambassadors for Christ, as though God did beseech you by us, we pray you in Christs, stead be ye reconciled to God, vers. 21. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.

Wherein the Apostle teacheth us these nine Doctrines.

1. That the Elect World, or the world of Redeemed Souls are by nature in the estate of enmity against God: This is pre-supposed in the Word Reconciliation; for reconciliation, or renewing of Friendship, cannot be except betwixt those that have been at enmity.

2. That in all the time by past, since the fall of Adam, Christ Jesus, the eternal Son of God, as mediator, and the Father in Heaven hath been about the making friendship (by his Word and Spirit) betwixt himself, and the Elect World: God (saith he) was in Christ, reconciling the World to Himself.

3. That the way of reconciliation was in all ages one and the same in substance, viz. by forgiving the sins of them who do acknowledge their sins, and their enmity against God, and do seek reconciliation and remission of sins in Christ: For God (saith he) was in Christ, reconciling the World to himself, by way of imputing their Trespasses unto them.

4. That the end and scope of the Gospel, and whole Word of God, is threefold. 1. It serveth to make people sensible of their sins, and of their enmity against God, and of their danger, if they should stand out, and not fear Gods displeasure. 2. The Word of God serveth to make men acquainted with the course, which God hath prepared for making friendship with him through Christ, viz. That if men shall acknowledge the enmity, and shall be content to enter into a Covenant of friendship with God, through Christ, then God will be contented to be reconciled with them freely. 3. The Word of God serveth to teach men, how to behave themselves towards God, as friends, after they are reconciled to him, viz. To be loath to sin against him, and to strive hard to obey his Commandments: and therefore the Word of God here is called the Word of Reconciliation, because it teacheth us what need we have of reconciliation, and how to obtain it, and how to keep the reconciliation or friendship, being reconciled with God through Christ.

5. That albeit the hearing, believing, and obeying



word, doth belong to all those to whom this Gospel doth come, yet the Office of preaching of it with Authority belongeth to none, but to such only as God doth call to his ministry, and sendeth out with commission for this work. This the Apostle holdeth forth, vers. 18 in these words, He hath committed to us the word of Reconciliation.

6. That the Ministers of the Gospel should behave themselves as Christs messengers, and should closely follow their Commission set down in the word, with 28 v. 19, 2. and when they do so, they should be received by the people, as Ambassadors from God: for here the Apostle, in all their names, saith, We are Ambassadors for Christ, as though God did beseech you by us.

7. That Ministers in all earnestness of affection should deal with people to acknowledge their sins and their natural enmity against God more and more seriously; and to consent to the Covenant of Grace, and Ambassage of Christ more and more heartily; and to evidence more and more clearly, their reconciliation by a holy carriage before God. This he holdeth forth, when he saith, we pray you be reconciled to God.

8. That in the Ministers affectionate dealing with the people, the people should consider, that they have to do with God and Christ, requesting them by the ministers to be reconciled; now there cannot be a greater inducement to break a sinners hard heart, than Gods making request to him for friendship; for when it became us, who have done so many wrongs to seek friendship of God, he preventeth us, and (O wonder of wonders!) he requesteth us to be content to be reconciled with him; and therefore most fearful wrath must abide them, who do set light by this Request, and do not yield when they hear Ministers with Commission, saying, We are Ambassadors for Christ as though God did beseech you by us; we pray you in Christs stead be reconciled to God.

9. To make it appear, how it cometh to pass that the Covenant of Reconciliation should be so easily made up betwixt God and a humble sinner fleeing to Christ, the Apostle leads us unto the cause of it, holden forth in the Covenant of Redemption: the sum whereof is this, It is agreed betwixt God and the Mediator Jesus Christ the Son of God, surety for the Redeemed, as parties contracters, that the sins of the Redeemed should be imputed to innocent Christ, and he both condemned and put to death for them, upon this very condition, that whosoever heartily consents unto the Covenant of Reconciliation offered through Christ, shall by the imputation of his Obedience unto them, be justified and holden righteous before God; for God hath made Christ, who knew no sin, to be sin for us (saith the Apostle) that we might be made the righteous of God in him.

Hence may a weak believer strengthen his Faith, by reasoning from this ground after this manner.

He that upon the loving request of God in Christ, made to him by the mouth of his Ministers (having commission to that effect) hath embraced the offer of perpetual reconciliation through Christ and do purpose, by Gods grace, as a reconciled Person, to strive against sin, and to serve God, to his power constantly, may be as sure to have Righteousness and eternal life given to him, for the Obedience of Christ imputed to him, as it is sure that Christ was condemned, and put to death, for the sins of the Redeemed imputed to him.

But I, (may the weak believer say) upon the loving Request of God and Christ, made to me by the mouth of his Ministers, I embraced the offer of perpetual Reconciliation through Christ, do purpose by Gods grace, as a reconciled person, to strive against sin, and to serve God to my power constantly.

Therefore I may be as sure to have Righteousness, and eternal Life given to me, for the Obedience of Christ, imputed to me, I am sure that Christ was condemned, and put to death for the sins of the Redeemed, imputed to him.

The *third* warrant and special Motive to believe in Christ, is the strait and awful Command of God, charging all the hearers of the Gospel to approach to Christ, in the order set down by him, and to believe in him, holden forth, 1 Joh. -- 23.

**T**his is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us commandment.

Wherein the Apostle giveth us to understand these five Doctrines.

1. That if any man shall not be taken with the sweet invitation of God, nor with the humble and loving request of God, made to him to be reconciled, he shall find he hath to do with the Sovereign Authority of the highest Majesty; for this is his Commandment, that we believe in him, saith he.

2. That if any man look on this command, as he hath looked heretofore upon the neglected commandments of the Law, he must consider, that this is a command of the Gospel, posterior to the Law, given for making use of the remedy of all sins, which if it be disobeyed, there is no other command to follow, but this, Go ye cursed into everlasting fire of hell; for this is his Commandment, the obedience of which is most pleasant in his sight, vers. 28. And without which it is impossible to please Him, Heb. 11. 6.

3. That every one who heareth the Gospel, must make Conscience of the duty of lively Faith in Christ, the weak believer must not think it presumption to do what is commanded: the person inclined to desperation must take up himself, and think upon obedience unto this sweet and saving Command: The strong believer must dip yet more in the sense of his need he hath of Jesus Christ; and more and more grow in the obedience of this command; yea the most impenitent, profane and wicked person must not thrust out himself, or be thrust out by others, from orderly aiming at this duty, how desperate soever his condition seem to be, for he that commands all men to believe in Christ, doth thereby command all men to believe that they are damned and lost without Christ: He thereby commands all men to acknowledge their sins, and their need of Christ, and in effect commands all men to repent, that they may believe in him. And whoever do refuse to repent of their by-gone sins, are guilty of disobedience to this command given to all hearers, but especially to these that are within the visible Church; for this is his Commandment.



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ment, that we should believe In the Name of his Son Jesus Christ, saith he.

4. That he who obeyeth this commandment hath built his Salvation on a solid Ground. For first he hath found the promised Messiah, compleatly furnished with all Perfections, unto the perfect execution of the Offices of Prophet, Priest and King; for he is that Christ in whom the man doth believe. 2. He hath embraced a Savior, who is able to save to the uttermost, yea, and who doth effectually save every one that cometh to God through him: For he is Jesus the true Savior of his People from their sins. 3. He that obeyeth this command, hath built his Salvation on the Rock, that is, on the Son of God, to whom it is no robbery to be called equal to the Father, and who is worthy to be the object of saving Faith, and of spiritual Worship; for this is his command, (saith he) that we believe in the Name of his Son Jesus Christ.

5. That he who hath believed on Jesus Christ, (though he be freed from the curse of the Law) is not freed from the command and obedience of the Law, but tyed thereunto by a new Obligation, and a new command from Christ; which new command from Christ, importeth help to obey the command: unto which command from Christ, the Father added his authority and command also; For this is his commandment, (saith John) that we believe on the Name of his son Jesus Christ, and love one another, as he hath commanded us. The first part of which command enjoyning belief in him, necessarily implyeth love to God, and so obedience to the first Table; for believing in God, and loving God, are inseparable. And the second part of the command injoyneth love to our neighbor (especially to the household of Faith) and so Obedience to the second Table of the Law.

Hence may a weak Believer strengthen himself by reasoning from this ground after this manner.

Whosoever in the sense of his own sinfulness, and fear of Gods wrath, at the command of God, is fled to Jesus Christ, the only remedy of sin and misery, and hath engaged his heart to the Obedience of the Law of Love, his faith is not presumptuous or dead, but true and saving Faith:

But I (may the weak Believer say) in the sense of my own sinfulness and fear of Gods wrath, am fled to Jesus Christ, the only remedy of sin and misery, and hath engaged my heart to the Obedience of the Law of Love.

Therefore my Faith is not a presumptuous and dead Faith, but true and saving Faith.

The *fourth* Warrant and special Motive to believe in Christ, is *much assurance of life* given, in case men shall obey the command of believing; and a fearful *certification of destruction*, in case they obey not, holden forth.

*John 3. v. 35.*

**T**HE Father loveth the Son, and hath given all things into his hand, Vers 36. He that believeth on the Son, hath everlasting

lasting life, and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.

Wherein are holden forth to us these following Doctrines.

1. That the Father is well satisfied with the undertaking of the Son, entered Redeemer and surety to pay the ransom of Believers, and to perfect them in holiness and salvation. The Father loveth the Son, (saith he) viz. As he standeth Mediator in Name, undertaking to perfect our Redemption in all points. The Father loveth him, that is, doth heartily accept his offer to do work; and is well pleased with him, his soul delighteth in him, and resteth upon him, and maketh him in this his Office, the price of love, and grace, and good will, to be conveyed by him to Believers in him.

2. That for fulfilling of the Covenant of Redemption, the Father hath given to the Son (as he standeth in the capacity of Mediator, or as he is God incarnate, the word made flesh; all authority in heaven and in earth, all furniture of the riches of Grace and of Spirit and life, with all power and ability, which the Son of the Divine Nature with the Humane, or which the fulness of the God-head, dwelling substantially in his Humane Nature, which the indivisible All-sufficiency and Omnipotency of the Father, comparable every where present Trinity doth import, or the work of Redemption can require, the Father (saith he) hath given all things into the Sons hand, to wit, for accomplishing his work.

3. Great assurance of life is holden forth to all who shall heartily receive Christ and the offer of the Covenant of Grace and reconciliation through him, he that believeth on the Son (saith he) shall have everlasting Life, for it is made fast unto him. 1. In Gods purpose, and irrevocable Decree, as the Believer is a man elected to life. 2. By effectual calling of him unto life by God, who he is faithful, so will he do it. 3. By promise and everlasting Covenant sworn by God, to give the Believer strong consolation of life and death, upon immutable grounds. 4. By pawn and instrument under the great Seal of the Sacrament of the Lords Supper, so oft as the believer shall come to receive the symbols and Pictures of life. 5. In Christ the fountain and head to Life, who is entered in possession, as Attorney for Believers, in whom our life is laid up, that it cannot be taken away. 6. By begun possession of spiritual Life and Regeneration, and a Kingdom consisting of Righteousness, Peace, and Joy in the Holy Ghost, erected within the Believer, as earnest of the full possession of everlasting Life.

4. A fearful certification is given, if a man receive not the Doctrine concerning Righteousness and eternal Life to be had by Jesus Christ; he that believeth not the Son, shall not see life; that is, not so much as understand what it meaneth.

5. He farther certifieth, that if a man receive not the Doctrine of the Son of God, he shall be burthened twice with the wrath of God, once as a born rebel by nature, he shall bear the curse of Law or the Covenant of Works; and next he shall endure a greater condemnation in respect that light being come in to the world and offered unto him, he hath rejected it, and loved darkness rather than light, and this double wrath shall be fastened and immoveably upon him, so long as he remaineth in the condition of unbelief: The wrath of God abideth on him, saith he.

Hence may the weak believer strengthen his faith, by reason from this ground after this manner.



Whoſoever believeth the Doctrine delivered by the Son of God, and ſindeceth himſelf partly drawn powerfully to believe in him by the ſight of life in him, and partly driven by the fear of Gods wrath to adhere unto him, may be ſure of right, and intereſt to life eternal through him.

But ſinful and unworthy I, (may the weak believer ſay) do believe the Doctrine delivered by the Son of God, and do ſeel my ſelf partly drawn, powerfully to believe in him, by the ſight of life in him, and partly driven by the fear of Gods wrath, to adhere unto him.

Therefore I may be ſure of my Right and Interereſt unto eternal life through him.

## The Evidences of true Faith.

SO much for the laying the Grounds of Faith, and Warrant to believe: Now for evidencing of true Faith by fruits, theſe 4 things are requiſite. 1. That the Believer be ſoundly convinced in his judgment, of this obligation, to keep the whole moral Law, all the days of his Life: And that not the leſs, but ſo much the more as he is delivered by Chriſt from the Covenant of Works, and curſe of the Law. 2. That he endeavor to grow in the exerciſe, and daily praſiſe of Godlineſs and Righteouſneſs. 3. That the courſe of his new Obedience run in the right channel, that is, through Faith in Chriſt, and through a good Conſcience, to all the duties of Love toward God and man. 4. That he keep ſtrait Communion with the fountain, Chriſt Jeſus, from whom Grace muſt run long for furniſhing of good fruits.

For the firſt, viz. To convince the believer in his Judgment of his obligation to keep the moral Law, among many paſſages, take Mat. 5. 16.

LET your light ſo ſhine before men, that they may ſee your good Works, and glorifie your Father which is in Heaven. v. 17. Think not I am come to deſtroy the Law, or the Prophets: I am not come to deſtroy, but to fulfill. v. 18. For verily I ſay unto you, till Heaven and Earth paſs, one jot, or one tittle ſhall in no ways paſs from the Law, till all be fulfilled. v. 19. Whoſoever therefore ſhall break one of theſe leaſt Commandments, and ſhall teach men ſo, he ſhall be called leaſt in the Kingdom of Heaven. But whoſoever ſhall do, and teach them, ſhall be called great in the Kingdom of Heaven. v. 20. For I ſay unto you, that except your righteouſneſs ſhall exceed the righteouſneſs of the ſcribes and phariſees, ye ſhall in no caſe enter into the Kingdom of Heaven.

Wherein our Lord,

1. Giveth commandment to believers, juſtified by Faith, to give evidence of the grace of God in them, before men by doing good Works. Let your light ſhine before all men (ſaith he) that they may ſee your good Works.

2. He induceth them ſo to do, by ſhewing, that albeit they be not juſtified by Works, yet ſpectators of their good Works, may be converted or ediſied, and ſo glory may redound to God by theſe good Works, when the witneſſes thereof ſhall glorifie your Father which is in Heaven.

3. He

3. He gives them no other rule for their new obedience, than the Moral Law, set down, and explicated by Moses and the Prophets. Think not (saith he) that I am come to destroy the Law and the Prophets.

4. He gives them to understand, that the Doctrine of Grace and freedom from the curse of the Law, by Faith in him, is really mistaken by mens corrupt Judgements, as if it did lose or finish the obligation of believers to obey the commands, and to be subject to the authority of the Law, and that this error is indeed destroying of the Law and the Prophets, which he will in no way ever endure in any of his Disciples. it is so contrary to the end of his coming; which is first to sanctifie, and then to save Believers. Think not, (saith he) that I am come to destroy the Law and the Prophets.

5. That the obligation of the Moral Law, in all points, unto all holy duties, is perpetual, and shall stand to the Worlds end, that is, Till Heaven and Earth pass away.

6. That as God hath had a care of the scriptures from the beginning, so shall he have a care of them, still to the Worlds end, that there shall not one jot or one tittle of the substance thereof be taken away, so saith the Text vers. 18.

7. That as the breaking of the Moral Law, and defending a transgression thereof to be no sin, doth exclude men both from Heaven, and justly also from the fellowship of the true Kirk;—for disobedience of the Law, and teaching others to do the same, by example, counsel and doctrine, according to every mans calling, with a man to be a true believer, and in great estimation with God, & worthy to be much esteemed of by the true Church, vers. 18.

8. That the righteousness of every true Christian, must be more than the righteousness of the Scribes and Pharisees; for the Scribes & Pharisees, albeit they took great pains to discharge the dry duties of the Law, yet they cut short the exposition thereof, that it might the less condemn their practise, they studied the outward part of the duty, but neglected the inward and spiritual part, they discharged some meaner duties carefully, but neglected Judgment, Mercy, and the Love of God: In a word, they went about to establish their own righteousness, and rejected the Righteousness of God by Faith in Jesus. But a true Christian must have more than all this, he must acknowledge the full extent of the spiritual Meaning of the Law, and have a respect to all the Commandments, and labor to cleanse himself from all filthiness of flesh and spirit, and not lay weight upon what service he hath done or shall do, but cloath himself with the impured Righteousness of Christ, who only can hid his nakedness, or else he cannot be saved, so saith the Text. Except your Righteousness, &c.

The second thing requisite to evidence true Faith is, that the believer endeavor to keep the Rules of Godliness and Righteousness in practise, and to grow in the daily exercise thereof, holden forth, 2 Pet. 1. 5.

**A**ND besides this, giving all diligence, add to your Faith



tue; and to Vertue Knowledge. ver. 6. And to Knowledge Temperance, and to Temperance Patience, and to Patience Godliness, ver. 7. And to Godliness brotherly kindness; and to brotherly kindness Charity. ver. 8. For if these things be in you, and abound they make you that ye shall neither be barren, nor unfruitful in the Knowledge of our Lord Jesus Christ.

Wherein the Apostle teacheth believers, for evidencing of precious Faith in themselves, to endeavour to add to their Faith, seven other sister Graces: The first is Vertue, or the active exercise and practise of all Moral Duties, that so Faith may not be idle, but put forth itself in work. The second is Knowledge, which serveth to furnish Faith with information of Truth to be believed, & to furnish Vertue with direction what duties are to be done and how to go about them prudently. The third is Temperance, which serveth to moderate the use of all pleasant things, that a man be not clogged therewith, nor made unfit for any duty, whereto he is called. The fourth is Patience, which serveth to moderate a mans affections when he meeteth any difficulty, or unpleasant thing, that he neither weary for pains required in well doing, nor faint when the Lord chastiseth him, nor murmur when he crosseth him. The fifth is Godliness, which may keep him up in all the exercises of Religion, inward and outward, whereby he may be furnished from God, for all other duties which he hath to do. The sixth is Brotherly kindness, which keepeth estimation of, and affection to, all the household of Faith, and to the Image of God in every one wheretoever it is seen. The seventh is Love, which keepeth the heart in readiness to do good to all men, whatsoever they be, upon all occasions which God shall offer.

1. Albeit it be true that there is much corruption, and infirmity in the godly, yet the Apostle will have men uprightly endeavouring, and doing their best, as they are able, to join all these graces one to another, and to grow in the measure of exercising of them. Giving all diligence (saith he) add to your Faith, &c.

2. He assurcth all professed believers, that as they shall profit in the obedience of his direction, so they shall profitably prove the soundness of their own Faith; and if they want these Graces, that they shall be found blind deceivers of themselves, Vers. 9.

The third thing requisite to evidence true faith is, that obedience to the Law run in the right channel, that is, through faith in Christ, &c.

holden forth, 1 Tim. 1. v. 5.

**N**OW the end of the Commandment is Love out of a pure Heart, and of a good Conscience, and of Faith unfained.

Wherein the Apostle teacheth us these 7 Doctrines.

1. That the obedience of the Law must flow from Love, and Love from a pure Heart, and a pure heart from a good Conscience, and a good Conscience from Faith unfained: thus he maketh the only right channel of good Works, the end of the Law is Love, &c.

2. That the end of the Law is not that men may be justified by their obedience to it, as the Jewish Doctors did falsely teach: for it is impossible that sinners can be justified by the Law, who for

every transgression are condemned by the Law, for the end of Law is (not such as Jewish Doctors taught, but) Love out of a pure Heart, &c.

3. That the true end of the Law, preached unto the People is, that they, by the Law, being made to see their deserved condemnation, should flee to Christ unfeignedly, to be justified by Faith in him: So saith the Text, while it maketh Love to be the end through Faith in Christ.

4. That no man can set himself in Love to obey the Law, except in as far as his Conscience is quieted by Faith, or is seeking to be quieted in Christ; for the end of the Law is Love, out of a good Conscience, and Faith unfeigned.

5. That feigned Faith goeth to Christ without reckoning with the Law, and so wants an errand; but unfeigned Faith reckons with the Law, and is forced to flee for refuge unto Christ, as the end of the Law, for righteousness, so often as it finds it self guilty for breaking of the Law; For the end of the Law is Faith unfeigned.

6. That the fruits of Love may come forth in an act particularly, is necessary that the heart be brought to the hatred of all sin and uncleanness, and to a stedfast purpose to follow all holiness universally; for, The end of the Law is Love out of a pure heart.

7. That unfeigned Faith is able to make the Conscience good and the Heart pure, and the man lovingly obedient to the Law. For when Christs blood is seen by Faith to quiet Justice, then the Conscience becometh quiet also, and will not suffer the heart to entertain the love of sin, but sets the man on work to fear God for his mercy, and obey all his commandments out of love to God for his free Gift of Justification by Grace bestowed on him: For this is the end of the Law indeed, whereby it obtaineth of a man more obedience than any other way.

The fourth thing requisite to evidence true Faith, is the *keeping of strait Communion with Christ*, the Fountain of all Grace, and of all good Works; holden forth, *John 15. 1.*

**I** Am the true Vine, ye are the Branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

Wherein Christ in a similitude from a Vine Tree teacheth

1. That by nature we are wild barren briars, till we be changed by coming unto Christ: and that Christ is that noble Vine Tree having all life and Sap of Grace in himself, and able to change the Nature of every one that cometh to him, and to communicate Spirit and Life to as many as shall believe in him. I am the Vine (saith he) and ye are the Branches.

2. That Christ loveth to have Believers so united unto him, that they be not separated at any time by unbelief: And that there may be a mutual inhabitation of them in him by Faith and Love, and of him in them by his Word and Spirit for he joineth them together: if ye abide in me, and I in you, as things inseparable.

3. That except a man be ingrafted in Christ, and united to him by Faith, he cannot do any the least good works of his



Strength; yes, except in as far as a man doth draw Spirit and Life from Christ by Faith, the work which he doth is naughty and null in the point of Goodness, in Gods estimation, for without me (saith he) ye can do nothing.

That this mutual inhabitation, is the Fountain and Infalible Cause of constant continuing and abounding in well-doing: For, he that abideth in me, and I in him (saith he) the same beareth much fruit. Now as our abiding in Christ presupposeth three things. 1. That we have heard the joyful sound of the Gospel making offer of Christ to us, who are lost sinners by the Law. 2. That we have heartily embraced the gracious offer of Christ. 3. That by receiving of him we are become the Sons of God, Joh. 1. 12 And are incorporated into his mystical Body, that he might dwell in us as his Temple, and we dwell in him, as in the residence of Righteousness and Life. So our abiding in Christ importeth other three things. 1. An imploying of Christ in all our addresses to God, and in all our undertakings of whatsoever piece of service to him. 2. A contentedness with his sufficiency, without going out from him to seek Righteousness, or life or furniture in any case, in our own, or any of the creatures worthiness. 3. A fixedness in our believing in him, a fixedness in our imploying and making use of him, and a fixedness in our contentment in him, and adhering to him, so that no allurements, no temptation of Satan or the World, nor terror nor trouble may be able to drive our Spirits from firm adherence unto him; or from constant avowing of his Truth, and obeying his Commands, who hath loved us, and given himself for us: And in whom not only our life is laid up, but also the fulness of the God-head dwelleth bodily, by reason of the substantial and personal Union of the Divine and Humane Nature in Him.

Hence let every watchful Believer, for strengthening himself in Faith and Obedience, reason after this manner.

**W**Hosoever doth daily imploy Christ Jesus, for cleansing his Conscience and Affections from the guiltiness and filthiness of sins against the Law, and for enabling him to give Obedience to the Law in Love, he hath the evidence of true Faith in himself. But I (may every watchful Believer say) do daily, imploy Jesus Christ, for cleansing my Conscience and Affection, from the guiltiness and filthiness of sins against the Law: And for enabling of me to give Obedience to the Law in Love.

Therefore I have the evidence of true Faith in my self.

And hence also let the sleepy and sluggish Believer reason, for his own upstirring, thus.

Whatsoever is necessary for giving evidence of true Faith, I must study to do it, except I would deceive my self and perish.

But to imploy Christ Jesus daily for cleansing of my Conscience and Affections, from the guiltiness and filthiness of sins against the Law, & for enabling of me to give obedience to the Law in Love, is necessary for evidencing of true Faith in me.

There-

Therefore this I must study to do, except I would deceive  
self and perish

And lastly, seeing Christ himself hath pointed this forth  
undoubted evidence of a man elected of God, unto life, and  
to Jesus Christ to be redeemed, if he come unto him, the  
close Covenant, and keep Communion with him, as he teacheth  
us John 6. 37. saying, All that the Father hath given me,  
come to me, and him that cometh to me, I will in no wise cast  
out. Let every person who doth not in earnest make use of Christ  
remission of Sin, and amendment of Life, reason hence, and  
the whole premises, after this manner, that his Conscience  
be wakened

Whosoever is neither by the Law nor by the Gospel, so  
convinced of sin, Righteousness and Judgment, as to make him  
come to Christ, and employ him daily for remission of sin, and  
amendment of life, he wanteth not only all evidence of saving  
Faith, but also all appearance of his Election, so long as he remaineth  
in this condition.

But I (May every impertinent person say,) am neither by  
Law nor Gospel so convinced of sin, Righteousness and Judgment,  
as to make me come to Christ, and employ him daily for  
remission of sin, and amendment of Life.

Therefore, I want not only all evidence of saving Faith,  
but also all appearance of my Election, so long as I remain in  
this condition.

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FINIS.

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THE  
NATIONAL COVENANT,  
OR, THE  
CONFESSION of FAITH.

*Subscribed at first by the Kings Majesty and his Household, in the year of God 1580, Thereafter by persons of all ranks, in the year 1581. By ordinance of the Lords of the Secret Council; and Acts of the General Assembly. Subscribed by all sorts of persons in the year 1590 by a new Ordinance of Council, at the desire of the General Assembly: with a general Band for maintaining of the true Religion, and the Kings Person. And subscribed in the year 1638, by Us, Noblemen, Barrons, Gentlemen, Burgeses, Ministers, and Commons, then undersubscribing: Together with our own Resolution and promises for the causes after specified, to maintain the said true Religion, and the Kings Majesty according to the Confession foresaid, and Acts of Parliament. And now, upon the supplication of the General Assembly to his Majesties high Commissioner, and the Lords of his Majesties honorable Privy Council, subscribed again in the year 1639. by ordinance of Council, and Act of the General Assembly.*

*WE All, and every one of Us underwritten, protest, that, after long and due Examination of our own Consciences in matters of true and false Religion, we are now thoroughly resolved*

solved of the Truth, by the Word and Spirit of God. And therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm before God, and the whole World, that this only is the true Christian Faith and Religion, pleasing God, and bringing Salvation to man, which now is the mercy of God revealed to the World, by the preaching of this blessed Evangel, and received, believed and defended by many sundry notable Kirks and Realms, but chiefly by the Kirk of Scotland, and the Kings Majesty, and three Estates of this Realm. Gods Eternal Truth, and only ground of our Salvation, as is particularly is expressed in the Confession of our Faith, established, and publickly confirmed by sundry Acts of Parliaments, now of a long time hath been openly professed by the Kings Majesty, and whose Body of this Realm, both in Burgh and Land, the which Confession and form of Religion, we willingly agree our Consciences in all points, as unto Gods undoubted Truth, Verity, grounded only upon his written Word. And therefore we abhor and detest all contrary Religion, and Doctrine: chiefly all kind of Papistry, in general and particular Heads, as they are now damned, and confuted by the Word of God, the Kirk of Scotland: But in special, we detest and refuse the usurped Authority of that Roman Antichrist upon the Scriptures of God, upon the Kirk, the civil Magistrate, and Conscience: of all his tyrannous Laws made upon indifferent things, against Christian Liberty: His erroneous Doctrine, against the sufficiency of the written Word, the perfection of the Law, the Office of Christ, and his blessed Evangel. His corrupted Doctrine concerning Original Sin, our natural inability and rebellion to Gods Word, our Justification by Faith only, our imperfect Sanctification, Obedience to the Law, the Nature, number and use of the Sacraments, with all his Rites, Ceremonies, and false Doctrine added to the Ministration of the true Sacraments without the Word of God: His cruel judgment against Infants, departing without Sacrament; his absolute necessity of Baptism; blasphemous Opinion of Transubstantiation, or Real Presence of Christs Body in the Elements, and receiving of the same by the wicked, or by unworthy men: His dispensations with solemn Oaths, Perjuries and degrees of Marriage forbidden in the Word: His cruelty against Innocent divorced: His devilish Mass: His blasphemous Priesthood: His prophane Sacrifice for the sins of the Dead & Quick: His Canonization of Men, calling upon Angels or Saints departed; Worshipping of Imagery Relicks and Crosses; dedicating of Kirks, Altars, Days, Vowes to Creatures: His Purgatory, Prayers for the Dead, praying or speaking in a strange Language; with his Processions, blasphemous Litanies, and multitude of Advocates or Mediators: His manifold Orders, Auricular Confession: His general and doubtful Faith: His satisfactions of men for their sins: His Justification by Works: Opus Operatum, Works of Supererogation, Merits, Pardons, Peregrinations, and Stations, His Holy Water, Baptising of Bells, Conjuring of Spirits, Hallowing of Gods Creature, with the superstitious Opinion joynd therewith: His worldly Monarchy & wicked Hierarchy: His three solemn Vowes with all his Shavelings of sundry sorts: His erroneous and bloody Decrees made at Trent, with all the Subscribers and Approbators of that cruel and bloody Bond, conjured against the Kirk of Scotland.



And finally, we detest all his vain Allegories, Rites, Signes and Traditions brought in the Kirk, without, or against the Word of God, and Doctrine of this true Reformed Kirk, To which we join our selves willingly, in Doctrine, Faith, Religion, Discipline, and use of the Holy Sacraments, as lively Members of the same, in Christ our Head, Promising and swearing by the great Name of the LORD our GOD, that we shall continue in the Obedience of the Doctrine and Discipline of this Kirk, and shall defend the same, according to our vocation and power, all the days of our lives, under the pains contained in the Law, and danger both of Body and Soul in the day of Gods fearful Judgment. And seeing that many are stirred up by Satan and that Roman Antichrist, to promise, swear, subscribe, and for a time use the holy Sacraments in the Kirk deceitfully, against their own consciences, minding thereby, First, under the External cloak of Religion, to corrupt & subvert secretly Gods true Religion, within the Kirk, and afterward when time may serve, to become open enemies and persecutors of the same, under vain hopes of the Popes dispensation, devised against the Word of God, to his greater confusion, and their double condemnation in the day of the Lord Jesus. We therefore willing to take away all suspicion of Hypocrisie, and of such double dealing with God and his Kirk, Protest, and call the Searcher of all hearts for witness, that our minds and hearts do fully agree with this our Confession, Promise, Oath, and Subscription, so that we are not moved for any worldly respect, but are persuaded only in our Consciences, through the knowledge and love of Gods true Religion, printed in our hearts by the holy Spirit, as we shall answer to him, in the day when the secrets of all hearts shall be disclosed. And because we perceive that the quietness and stability of our Religion and Kirk, doth depend upon the safety and good behaviour of the Kings Majesty, as upon a comfortable instrument of Gods mercy granted to this Countrey for the maintaining of his Kirk, & ministration of Justice amongst us, we protest and promise with our hearts, under the same Oath, and writ, and pains, that we shall defend his Person and Authority; with our Goods, Bodies, and Lives, in the defence of Christ. Evangel, Liberties of our Country, ministration of Justice, and punishment of iniquity, against all Enemies within this Realm, without; as we desire our God to be a strong and merciful defender to us, in the day of our death, and coming of our Lord JESU CHRIST? To whom with the Father and the Holy Spirit, be all Honour and Glory Eternally.

Like as many Acts of Parliament not only in general do abrogate, annul, and rescind all Laws, Statutes, Acts, Constitutions, Ordinances, Civil or Municipal, with all other Ordinances & Practicks, penalties whatsoever, made in prejudice of the true Religion, Professors thereof, or of the true Kirk discipline, Jurisdiction, Freedom thereof: or in favours of Idolatry and Superstition, of the Papistical Kirk: As, Act 3. Act 31. Par. 1. Act 23. 11. Act 14. Par. 12. of K J 6. That Papistry and Superstition may be utterly suppressed, according to the intention of the Acts of Parliament repeated in the 1. Act par. 20. K. James the 6. and to that end they ordain all Papists and Priests to be punished

by manifold Civil and Ecclesiastical Pains, as adversaries to true Religion, preached and by Law established within this Realm. A<sup>c</sup>t 24. Par. 1. K. James the sixth, as common enemies to Christian Government, A<sup>c</sup>t 8. Par. 16. K. James the sixth, as rebels and gainstanders of our Sovereign Lords Authority. A<sup>c</sup>t 3. Par. 3. K. James the sixth. And as Idolaters A<sup>c</sup>t 104. Par. 7. K. James 6. But also in particular (by and attour the Confession of Faith) do abolish and condemn the Popes Authority and jurisdiction out of this Land, and ordain the maintainers thereof to be punished, A<sup>c</sup>t 2. Par. 1. A<sup>c</sup>t 54. Par. 3. A<sup>c</sup>t 106. Par. 7. A<sup>c</sup>t 11. Par. 13. K. James 6. do condemn the Popes erroneous Doctrine or any other erroneous doctrine, repugnant to any of the Articles of the true and Christian Religion, publicly preached, and by Law established in this Realm, and ordain the Spreaders, and Authors of Books and Libels, or Letters, or Writs of that Nature to be punished, A<sup>c</sup>t 46. Par. 3. A<sup>c</sup>t 106. Par. 7. A<sup>c</sup>t 24. Par. 1. K. James 6. Do condemn all Baptism conform to the Popes Kirk, the idolatry of the Mass, and ordain all sayers, willful hearers and concealers of the Mass, the maintainers and referrers of Priests, Jesuits, trafficking Papists, to be punished without any exception or restriction. A<sup>c</sup>t 1. Par. 1. A<sup>c</sup>t 120. Par. 12. A<sup>c</sup>t 1. Par. 13. A<sup>c</sup>t 193. Par. 14. A<sup>c</sup>t 1. Par. 19. A<sup>c</sup>t 5. Par. 20. K. James 6. do condemn all erroneous Books and Writs, containing erroneous doctrine against the Religion presently professed, containing superstitious Rites, and Ceremonies Papistical, whereby the people are greatly abused, and ordain the home-bringers of them to be punished, A<sup>c</sup>t 25. Par. 11. K. Ja. 6. do condemn the monuments and dregs of bygone Idolatry, as going to Crosses, observing festival Days of Saints, and such other superstitious and Papistical Rites, to the dishonor of God, contempt of true Religion, and fostering of great Errour among the People, and ordain the users of them to be punished for the second time as Idolaters, A<sup>c</sup>t 104. Par. 9. K. Ja. 6.

As DIKE AS many Acts of Parliament are conceived for maintenance of Gods true and Christian Religion, and the purity thereof, in Doctrine and Sacraments of the true Church of God, the liberty and freedom thereof, in her National and Synodall Assemblies, Presbyteries, Sessions, Policy, Discipline, and Jurisdiction thereof, as that purity of Religion and liberty of the Church be used, professed, exercised, preached, and confessed, according to the Reformation of Religion in this Realm: As for instance the 99. A<sup>c</sup>t Par. 7. A<sup>c</sup>t 21. Par. 11. A<sup>c</sup>t 114. Par. 12. A<sup>c</sup>t 1. Par. 1. of K. Ja. 6. ratified by the 4. A<sup>c</sup>t of K. Charles that the 6. A<sup>c</sup>t Par. 1. and 68 A<sup>c</sup>t Par. 6. of K. Jam 6. in Year of God 1579. declare, the Ministers of the blessed Church whom God of his mercy had raised up, or hereafter should be agreeing with them that then lived in Doctrine, and Administration of the Sacraments; and the people that professed themselves as he was then offered in the Evangel and doth communicate at the holy Sacraments, (as in the reformed Kirk of this Realm were publicly administered) according to the Confession of Faith to be the true, and holy Kirk of Christ Jesus within this Realm, and discern and declare all and sundry, who either gainstand the word of the Evangel, received and approved, as the Holy Scriptures, the Confession of Faith, professed in Parliament in the Year of



1560, specified in the first Parliament of K. James 6. and ratified in this present Parliament, more particular to specify; or that refuse the Administration of the Holy Sacraments, as they were then ministered, to be no members of the said Kirk, within this Realm, and true Religion presently professed, so long as they keep themselves so divided from the society of CHRIST'S Body: And the subsequent Act 69. Par. 6. of K. Ja. 6. declares, that there is none other face of Kirk, nor other face of Religion, than was presently at that time, by the favour of God, established within this Realm, which therefore is ever styled, Gods true Religion, Christs true Religion, the true and Christian Religion, and a perfect Religion, which, by manifold Acts of Parliament, all within this Realm are bound to profess, to subscribe the Articles thereof, the Confession of Faith, to recant all Doctrine and Errors, repugnant to any of the said Articles, Act 4. & 9. Par. 1. Act 45. 46. 47. Par. 3. Act 71. Par. 6. Act 106. Par. 7. Act 240. Par. 11. Act 113. Par. 1. Act 194. 17. Par. 14. K. Jam. the 6. And all magistrates, sheriffs, &c. on the one part, are ordained to search; apprehend, and punish all contraveners: For instance, Act 5. Par. 8. Act 104. Par. 7. Act 15. Par. 11. K. Jam. 6. And that notwithstanding of the Kings Majesties licences on the contrary, which are discharged and declared to be of no force, in so far as they tend in any ways to the prejudice and hinder of the execution of the Acts of Parliament, against Papists and Adversaries of true Religion, Act 106. Par. 7. K. Ja. 6. On the other part, in the 17. Act Par. 3. K. Ja. 6. It is declared and ordained, seeing the cause of Gods true Religion, and his Highness Authority are so joined as the hurt of one is common to both, and that none shall be reputed as loyal and faithful subjects to our Sovereign Lord, or his Authority, but be punishable as Rebels and Gainstanders of the same who shall not give their Confession, and make their profession of the said true Religion; and that they who after defection, shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintain our Sovereign Lords Authority, and at the uttermost of their power to fortifie, assist, and maintain the true Preachers and Professors of Christs Evangel, against whatsoever enemies and gainstanders of the same: and namely against all such, of whatsoever Nation, Estate or Degree they be of) that have joined & bound themselves, or have assisted, or assist to set foreward, and execute the cruel Decrees of the Council of Trent, contrary to the true Preachers and Professors of the Word of God, which is repeated word by word, in the Articles of Pacification at Perth, the 23. of February 1572. approved by Parliament the last of April 1573 Ratified in Parliament 1587, and related Act 133. par. 12. of K. Jam. 6. with this addition, that they are bound to resist all treasonable uproars and hostilities, raised against the true Religion, the Kings Majesty, and the true Professors. Like as all Ledges are bound to maintain the Kings Majesties Royal person, and Authority, the Authority of Parliaments, without the which, neither any Laws, or lawful Judicatories can be established, Act 130 and 131. Par. 8. K. Ja. 6. And the Subjects Liberties, who ought only to live and be governed by the Kings Laws, the common Laws of this Realm allenarly. Act, 48. Par. 3. K. Jam. 1. Act, 79. Par. 6. K. Ja. 4. repeated in the Act 131. Par. 8. K. Ja. 6. which if they be

be innovated or prejudged, the Commission anent the Union of the two Kingdoms of Scotland & England, which is the sole Act of the 17. Par. of K. Ja. 6. declares such confusion would ensue, that this Realm could be no more a free Monarchy, because by the fundamental Laws, ancient Priviledges, Offices, and Liberties of this Kingdom, not only the Princely Authority of his Majesty's Royal descent, hath been these many ages maintained, but also the Peoples security of their Lands, Livings, Rights, Offices, Liberties and Dignities preserved. And therefore for the preservation of the said true Religion, Laws, and Liberties of this Kingdom, It is statute by the 8 Act. Par. 1. repeated in the 99 Act. Par. 2. Ratified in the 23 Act. Par. 11. and 114 Act. Par. 12. of King Ja. 6. & 4 Act of K. Charles, that all Kings and Princes, at their Coronation, and Reception of their Princely Authority, shall make their faithful Promise by their solemn Oath, in the Presence of the Eternal GOD, that enduring the whole time of their lives, they shall serve the same Eternal God to the uttermost of their power, according as he hath required in his most holy Word, contained in the Old and New Testament: And according to the same Word, shall maintain the true Religion of Christ Jesus, the Preaching of his holy Word, the due and right administration of the Sacraments, now received and preached within this Realm, (according to the Confession of Faith immediately preceeding) and shall abolish and gainstand all false Religion contrary to the same, and shall rule the people committed to their charge, according to the Will and Command of God, revealed in his foresaid Word, and according to the laudable Laws and Constitutions received in this Realm, no ways repugnant to the said Will of the Eternal GOD; and shall procure, to the uttermost of their power, to the Kirk of God, and whole Christian People, true and perfect Peace in all time coming, and that they shall be careful to root out of their Empire, all Hereticks & Enemies to the true Worship of God, who shall be convicted by the true Kirk of God of the foresaid crimes, which was also observed by his Majesty, at his Coronation at Edinburgh, 1633. as may be seen in the Order of the Coronation.

In Obedience to the Commandment of God, conform to the practice of the Godly in former times, and according to the laudable Example of our Worthy and Religious Progenitors, and of many yet living amongst us, which was warranted also by Act of Council, commanding a General Bond to be made, and subscribed by his Majesties Subjects of all Ranks, for two causes: One was, for defending the true Religion, as it was then reformed, and is expressed in the Confession of Faith, above written, and former larger Confession established by sundry Acts of lawful General Assemblies, and of Parliaments, unto which it hath relation, set down in publick Catechisms, and which had been for many years with a blessing from Heaven preached, and professed in this Kirk and Kingdom, as Gods undoubted Truth, grounded only upon his written Word. The other cause was, for maintaining the Kings Majesty, his Person and Estate: the true Worship of God, and the Kings Authority being so straitly joined, as that they had the same Friends, and common Enemies, and did stand and fall together. And finally, being convinced in our minds, and confessed with our mouths, that the present and succeeding Generations of this Land, are bound to keep the foresaid National Oath and



Seriptiō inuolable. We Noblemen, Barrons, Gentlemen, Bur-  
 gesses, Ministers, and Commons, undersubscribing, considering  
 diuers times before, and especially at this time, the danger of  
 the true Reformed Religion, of the Kings Honour, and of the pub-  
 lick Peace of the Kingdom, by the manifold innovations and evils,  
 generally contained, and particularly mentioned in our late Sup-  
 plications, Complaints, and Protestations; Do hereby profess,  
 and before GOD, His Angels, and the World, solemnly declare,  
 that with our whole hearts we agree and resolve all the days of  
 our life, constantly to adhere unto, and to defend the foresaid  
 true Religion, and (forbearing the practice of all novations al-  
 ready introduced in the matters of the Worship of God, or ap-  
 probation of the corruptions of the publick Government, of the  
 Kirk, or civil places and power of Kirkmen, till they be tryed and  
 allowed in free Assemblies, and in Parliament) to labour by all  
 means lawful to recover the purity and liberty of the Gospel, as  
 it was established and professed before the foresaid novations.  
 And because, after our examination, we plainly perceiue, and un-  
 doubtedly believe, that the innovations and Evils contained in  
 our supplications, Complaints, and protestations, have no warrant  
 of the Word of God, are contrary to the Articles of the foresaid  
 Confessions, to the intentions and meaning of the blessed Refor-  
 mers of Religion in this Land, to the above written Act of Par-  
 liament; and do sensibly tend to the re-establishing of the Popish  
 Religion and Tyranny, and to the subversion and ruine of the true  
 Reformed Religion, and of our Liberties, Laws, and Estates, we  
 also declare that the foresaid Confessions, are to be interpreted,  
 and ought to be understood of the foresaid novations and evils,  
 no less than if every one of them had been expressed in the fore-  
 said Confessions; and that we are obliged to detest and abhor  
 them, amongst other particular heads of rapistry abjured there-  
 in. And therefore, from the knowledge and conscience of our  
 Duty to God, to our King and Countrey, without any worldly  
 respect or inducement, so far as humane infirmity will suffer, wish-  
 ing a further measure of the Grace of God, for this effect; We  
 promise, and swear, by the great NAME of the LORD our  
 GOD, to continue in the Profession and Obedience of the foresaid  
 Religion, that we shal defend the same, and resist all those con-  
 trary errors and corruptions, according to our vocation, and to  
 the uttermost of that power, that God hath put in our hands, all  
 the days of our life. And in like manner, with the same heart,  
 we declare before God and Men, that we have no intention nor  
 desire to attempt any thing, that may turn to the dishonour of  
 God, or the diminution of the Kings Greatness and Authority:  
 but on the contrary, we promise and swear, that we shal to the  
 uttermost of our power, with our means and lives, stand to the de-  
 fence of our dread Sovereign the Kings Majesty, his Person and  
 Authority, in the defence and preservation of the foresaid true  
 Religion, Liberties, and Laws of the Kingdom: As also to the  
 mutual defence & assistance every one of us of another, in the same  
 cause maintaining the true Religion, and his Majesties Authority;  
 with our best counsel, our bodies, means, & whole power, against  
 all sorts of persons whatsoever: So that whatsoever shal be done,  
 to the least of us for that cause, shal be taken as done to us all in  
 general, and to every one of us in particular. And that we shal  
 neither

neither directly nor indirectly suffer our selves to be divided, withdrawn by whatsoever suggestion, allurements, or terror, this blessed and loyal Conjunction, nor shal cast in any let or impediment that may stay or hinder any such resolution, as by common consent shal be found to conduce for so good Ends. But the contrary shall by all lawful Means labour to further and promote the same. And if any such dangerous & divisive motion made to us by Word or Write, We, and every one of us, either suppress it, or if need be, shall incontinent make the same known, that it may be timelyly obviated. Neither do we feare the foul aspersion of Rebellion, Combination, or what else our Adversaries from their craft and malice would put upon us, seeing what we do is so well warranted and ariseth from an unfained desire to maintain the true Worship of God, the Majesty of our King and Peace of the Kingdom, for the common happiness of ourselves and posterity. And because we cannot look for a blessing from God upon our proceedings, except with our Profession and Subscription, we join such a life and conversation, as becometh Christians, who have renewed their Covenant with God: we therefore, faithfully promise, for our selves, our followers, and all other under us, both in publick, in our particular Families and personal carriage, to endeavor to keep our selves within the bounds of Christian Liberty, and to be good examples to others of all Godliness, soberness, and Righteousness, and of every duty we owe to God and Man. And that this our Union and Conjunction may be observed without violation, we call the living God the Searcher of our Hearts to witness, who knoweth this to be our sincere desire, and unfained Resolution, as we shal answer to Iesu Christ in the great Day, and under the pain of Gods everlasting wrath, and of infamy, and loss of all honour and respect in this world, most humbly beseeching the Lord, to strengthen us by his holy Spirit, for this end, and to bless our desires and proceedings with a happy success, that Religion and Righteousness may flourish in the Land, to the glory of God, the honour of our King and peace and comfort of us all; in witness whereof, we have subscribed with our hands, all the premises.

The Article of this Covenant, which was at the first subscribed or referred to the determination of the General Assembly, being determined, and thereby the Five Articles of Perth, the government of the Kirk by Bishops, the civil places and Power of Ministers, upon the Reasons and Grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk, we subscribe according to the determination aforesaid.





# *A Solemn* **LEAGUE and COVENANT,**

*For Reformation, and defence of  
Religion, &c.*

**W**E Noblemen, Barrons, Knights, Gentlemen Citizens, Burgeſſes, Miniſters of the Goſpel, Commons of all ſorts in the Kingdoms of Scotland, England, and Ireland, by the providence of God living under one King, and being of one Reformed Religion, having before our eyes the Glory of God, and the Advancement of the Kingdom of our Lord and Savior Jeſus Chriſt, the honour and happineſſ of the Kings Majeſty, and his Roſterity, and the true publick Liberty, Safety, and Peace of the Kingdoms, wherein every ones private condition is included, and calling to mind the treacherous and bloody Plots, Conſpiracies, Attempts, and Practices of the Enemies of God, againſt the true Religion, and Proteſſors thereof, in all places, eſpecially in theſe three Kingdoms ever ſince the Reformation of Religion, and how much their rage, power, and preſumption are of late, and at this time increased and exerciſed, whereof the deplorable eſtate of the Church and Kingdom of Ireland, the diſtreſſed eſtate of the Church and Kingdom of England, and the dangerous eſtate of the Church & Kingdom of Scotland, are preſent and publick Teſtimonies: We have now at laſt (after other means of Supplication, Remonſtrance, Proteſtation, and ſufferings) for the preſervation of our ſelves and our Religion, from utter ruine and deſtruction, according to the commendable praſiſe of theſe Kingdoms in former times, and the Example of Gods People in other Nations, after mature deliberation, reſolved and determined to enter into a mutual and ſolemn League and Covenant: Wherein we all ſubſcribe, and each one of us for himſelf, with our hands liſted up to the moſt high GOD, do ſwear.

I. **T**hat we ſhall ſincerely, really and conſtantly through the Grace of God, endeavor in our ſeveral places and callings the preſervation of the Reformed Religion, in the Church of Scotland, in Doctrin, Worſhip, Diſcipline, and Government, againſt our common Enemies; the Reformation of Religion in the Kingdoms of England and Ireland, in Doctrin, Worſhip, Diſcipline, and Government, according to the Word of God, and the Example of the beſt Reformed Churches. And ſhall endeavour to bring the Churches of God in the three Kingdoms to the neareſt Conjunction and Uniformity in Religion, Confession of Faith, Form of Church Government, Directory for Worſhip, and  
Care -

Catechizing; That we, and our Posterity after us, may, thren, live in Faith and Love, and the Lord may delight to be in the midst of us.

2. That we shal in like manner, without respect of Person, endeavour the extirpation of Popery, Prelacy (that is, Government, by Arch-Bishops, Bishops, their Chancellors & Commissaries, Deans, Deans and Chapters, Arch-Deacons, and other Ecclesiastical Officers depending on that Hierarchy) Superstition, Heresie, Schism, Prophaneness, and whatsoever shall be to be contrary to sound Doctrine, and the power of God, lest we partake in other mens sins, and thereby be in danger to receive of their plagues, and that the Lord may be one, and Name one, in the three Kingdoms.

3. We shal with the same sincerety, realty, and constancy in our severall vocations, endeavour, with our estates and Estates, mutually to preserve the Rights & Priviledges of the Parliaments, and the Liberties of the Kingdoms; and to preserve and defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion, and Liberties of the Kingdoms, that the World may bear Witness, with our Consciences of our Loyalty, and that we have no thoughts, or intentions to diminish his Majesties just Power and Greatness.

4. We shal also with all faithfulness, endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, evil Instruments, by hindering the Reformation of Religion, dividing the King from his People, or one of the Kingdoms from another, or making any faction or parties amongst the People contrary to this League and Covenant, that they may be brought to publick trial, and receive condign punishment, as the degrees of their offences shal require or deserve, or the Supreme Judicatories of both Kingdoms respectively, or others having power from them for that effect, shal judge convenient.

5. And whereas the happiness of a blessed peace between the Kingdoms, denied in former times to our Progenitors, is by the good providence of God granted unto us, and hath been lawfully concluded, and settled by both Parliaments, we shall each of us, according to our place and interest, endeavor, that they may remain conjoined in a firm Peace and Union, to all posterity: that Justice may be done upon the wilful Opposers thereof, in the manner expressed in the precedent Article.

6. We shall also according to our places and callings, in the common cause of Religion, Liberty, and Peace of the Kingdoms assist and defend all those that enter into this League and Covenant, in the maintaining thereof; and shall not suffer our selves directly or indirectly, by whatsoever combination, perswasion, or terror, to be divided and withdrawn from this blessed Union and Conjunction; whether to make defection to the contrary party, or to give our selves to a detestable indifferency, or neutrality in this cause, which so much concerneth the Glory of God, the good of the Kingdom, and honour of the King, but shall all the rest of our lives zealously and constantly continue therein, against all Lets and Impediments whatsoever; and what we are not able ourselves to suppress or overcome, we shall reveal and make known that it may be timely prevented or removed: All which we shall do as in the sight of God: And because these Kingdoms are given



many sins and provocations against God and his Son Jesus Christ  
 it is too manifest by our present distresses and dangers, the  
 hits thereof; we profess and declare before God, and the World  
 our unfained desire to be humbled for our own sins, and for the sins  
 these Kingdoms; especially, that we have not as we ought,  
 enjoyed the inestimable benefit of the Gospel, that we have not la-  
 boured for the purity and power thereof, and that we have not  
 endeavored to receive Christ in our heart, nor to walk worthy  
 him in our lives, which are the causes of other sins and trans-  
 gressions, so much abounding amongst us: and our true and un-  
 dermined purpose, desire, and endeavour for our selves, and all o-  
 ther under our power and charge, both in publick, and in private,  
 to perform all duties we ow to God and Man, to amend our lives, and each  
 of us to go before another in the example of a real Reformation  
 that the Lord may turn away his wrath, and heavy indignation,  
 and establish these Churches and Kingdoms in truth and peace.  
 And this Covenant we make in the presence of Almighty GOD,  
 the searcher of all hearts, with a true intention to perform the  
 same, as we shall answer at that great day, when the secrets of all  
 hearts shall be disclosed, most humbly beseeching the LORD, to  
 strengthen us by his holy Spirit for this end, and to bless our de-  
 votes and proceedings with success, as may be deliverance and safe-  
 ty to his People, encouragement to other Christian Churches,  
 groaning under, or in danger of the Yoke of Antichristian Ty-  
 ranny, to join in the same or like Association and Covenant, to the  
 glory of God, the enlargement of the Kingdom of Jesus Christ,  
 and the peace and tranquillity of Christian Kingdoms and Com-  
 munities.

A





*A Solemn Acknowledgement of Publick Sins,  
and Breaches of the COVENANT, and  
a solemn Engagement to all the Duties contain-  
ed therein; namely, those which do in a more spe-  
cial way relate unto the dangers of these times.*

**WE** Noblemen, Barrons, Gentlemen, Burges-  
ses, Ministers of the Gospel, and Commons  
of all sorts within this Kingdom, by the good  
hand of God upon us, taking into serious consi-  
deration, the many sad afflictions and deep distres-  
ses wherewith we have been exercised for a long  
time past, and that the Land after it hath been  
fore wasted with the Sword, and the Pestilence,  
and threatned with Famine, and that shame and  
contempt hath been poured out from the Lord,  
against many thousands of our Nation, who did  
in a sinful way make War upon the Kingdom of  
England, contrary to the testimony of his Servants  
and desires of his People, and that the remnants  
of that Army returning to this Land have spoiled  
and oppressed many of our Brethren, and that the  
Malignant party is still numerous, and retaining  
their former Principles, wait for an opportunity  
to raise a new and dangerous War, not only unto  
the rending of the bowels of this Kingdom, but  
unto the dividing us from England, and overturn-  
ing the Work of God in all the three King-  
doms: And considering also that a cloud of cala-  
mities doth still hang over our heads, and threa-  
ten us with sad things to come; We cannot but  
look upon these things as from the Lord, who  
is righteous in all his ways, feeding us with the  
M Bread

Bread of tears, & making us to drink the W  
of affliction; until we be taught to know how  
& bitter a thing it is to depart away from  
by breaking the Oath and Covenant which  
have made with him, and that we may be  
bled before him, by confessing our sin, and  
faking the evil of our way.

Therefore being pressed with so grear ne  
ties & straits, and warranted by the Word of  
and having the Example of Gods People of  
who in the time of their troubles, and when  
were to seek delivery, and a right way for th  
selves, that the Lord might be with them to  
per them, did humble themselves before  
and make a free and particular Confession of  
sins of their Princes, their Rulers, their Capt  
their Priests, and their People: and did in  
themselves to do no more so, but to reform  
wayes, and be stedfast in his Covenant:  
remembering the practise of our Predecessor  
the Year 1596. wherein the General Assem  
and all the Kirk Judicatories, with the con  
rence of many of the Nobility, Gentry, and  
gesses, did with many tears acknowledge be  
God, the breach of the National Covenant,  
ingaged themselves to a Reformation, even  
our Predecessors and theirs had before done  
the General Assembly, and Convention of El  
in the Year 1567. And perceiving that this  
when gone about out of Conscience & in sinc  
ty, hath always been attended with a reviving  
of troubles, and with a blessing and success fr  
Heaven: We do humbly and sincerely, as in  
fight, who is the searcher of hearts, ask  
ledge the many sins & great transgressions of  
Lan



Land; We have done wickedly, our Kings, our  
Princes, our Nobles, our Judges, our Officers,  
our Teachers, and our People: Albeit the Lord  
hath long and clearly spoken unto us, we have  
not hearkened to his voice, albeit he hath fol-  
lowed us with tender mercies, we have not been  
allured to wait upon him, and walk in his way:  
And though he hath stricken us, yet we have not  
grieved: Nay though he hath consumed us, we  
have refused to receive correction; We have not  
remembered to render unto the Lord according to  
his goodness, and according to our own vows  
and promises, but have gone away backward by a  
continued course of backsliding, and have broken  
off the Articles of that solemn League and Cove-  
nant, which we swore before God, Angels & Men.  
Albeit there be in the Land many of all Ranks,  
who be for a Testimony unto the Truth, and for  
the name of joy and praise unto the Lord, by living  
holily, studying to keep their garments pure, and  
being stedfast in the Covenant and Cause of God:  
yet we have reason to acknowledge, that most of  
us have not endeavored with that reality, since-  
rity & constancy, that did become us, to preserve  
the work of Reformation in the Kirk of Scotland;  
even many have satisfied themselves with the purity of  
the Ordinances, neglecting the power thereof; yea  
some have turned aside to crooked ways, destruc-  
tive to both. The prophane, loose, and insolent  
familiarity of many in our Armies, who went to the  
assistance of our Brethren in England, & the tam-  
ing of rings, and unstraight dealing of some of our  
commissioners and others of our Nation in Lon-  
don, the Isle of Wight, & other places of that King-  
dom have proved great lets to the work of Reformation.

mation, and setting of Kirk Government  
whereby Error and Schism in that land have  
encreased, & sectaries hardened in their way.  
have been so far from endeavoring the extir-  
pation of Prophaness, and what is contrary to  
power of Godliness, that prophanity hath  
much winked at, and prophane Persons  
countenanced, and many times imployed, &  
iniquity and ungodliness hath gone over the  
of the land as a flood. Nay, sufficient care hath  
been had to separate betwixt the precious &  
vile, by debarring from the Sacrament all ig-  
norant and scandalous persons, according to  
Ordinances of this Kirk.

Neither have the priviledges of the Parliamt  
& Liberties of the Subject been duly tendered  
but some amongst our selves have labored to  
bring into the hands of our King, an arbitrary and un-  
limited power, destructive to both. And many of us  
have been accessory of late to those means &  
ways, whereby the freedom & priviledges of Par-  
liaments have been encroached upon, & the Sub-  
jects oppressed in their Consciences, Persons,  
Estates: Neither hath it been our care to avoid  
those things which might harden the King in  
evil ways: But upon the contrary, he hath not  
only been permitted, but many of us have been  
instrumental to make him exercise his power in  
many things tending to the prejudice of Religion  
and of the Covenant, and of the peace and safety  
of these Kingdoms; which is so far from the  
way of preserving his Majesties Person and Au-  
thority, that it cannot but provoke the Lords  
gainst him, unto the hazard of both. Nay under  
pretence of relieving and doing for the King



whilst he refuses to do what was necessary for the house of God, some have ranversed and violated most of all the Articles of the Covenant.

Our own Consciences within, & Gods Judgement upon us without, do convince us of the manifold wilful renewed breaches of that Article which concerneth the discovery and punishment of Malignants, whose crime have not only been connived at, but dispensed with and pardoned, & themselves received unto intimate fellowship with our selves, and entrusted with our Counsels, admitted into our Parliaments, and put in places of Power & Authority for managing the publick Affairs of the Kingdom, whereby in Gods Justice they got at last into their hands the whole power & strength of the Kingdom, both in Judicatories and Armies; and did imploy the same unto the enacting & prosecuting an unlawful Engagement in war against the Kingdom of *England*, notwithstanding of the dissent of many considerable Members of Parliament, who had given constant proof of their integrity in the cause, from the beginning of many faithful Testimonies, and free Warnings of the Servants of God, of the supplications of many Synods, Presbyteries and Shyres, and of the Declarations of the General Assembly, and their Commissions to the contrary: Which engagement, as it hath been the cause of much sin, so also of much misery and calamity unto this Land, and holds forth to us the grievousness of our sin of complying with Malignants in the greatness of our judgement, that we may be taught never to split again upon the same Rock, upon which the Lord hath set so remarkable a Beacon. And after all that is come to pass unto

us, because of this our trespass, & after that  
hath been shewed unto us from the Lord our  
by breaking these mens yoke from off our neck  
& putting us again into a capacity to act for  
good of Religion, our own safety, and the peace  
and safety of this Kingdom, should we again  
break his Commandment and Covenant, by  
joining once more with the people of these abominations,  
and taking into our bosome the  
Serpents, which had formerly stung us almost  
to death: This, as it would argue great madness  
and folly upon our part, So no doubt, if it be  
avoided, will provoke the Lord against us to consume  
us, until there be no remnant, nor escape  
in the Land.

And albeit the Peace and Union betwixt  
Kingdoms be a great blessing of God unto  
& a Bond which we are obliged to preserve  
violated, and to endeavor that Justice may  
done upon the opposers thereof; Yet some in  
Land, who have come under the bond of the  
Covenant, have made it their great study how to  
solve this Union, and few or no endeavors  
been used by any of us for punishing of such.

We have suffered many of our Brethren in  
several parts of the Land to be oppressed by the  
common Enemy without compassion or relief. There  
hath been great murmuring and repining because  
of expense of means and pains in doing of  
duty; Many by perswasion or terror have suffered  
themselves to be devided & withdrawn to make  
defection to the contrary part: Many have turned  
off to a detestable indifferency and neutrality  
in this cause, which so much concerneth the  
of God and the good of these Kingdoms: N



many have made it their study to walk so, as they might comply with all times & all the revolutions thereof. It hath not been our care to countenance, encourage, intrust and employ such only, as from their hearts did affect, and mind Gods Work. But the hearts of such many times have been discouraged, and their hands weakened, their sufferings neglected, & themselves slighted; and many who were once open enemies, and always secret underminers, countenanced and employed. Nay, even those who had been looked upon as incendiaries, and upon whom the Lord had set marks of desperate Malignancy, falshood, and deceit, were brought in, as fit to manage publick Affairs, Many have been the lets and impediments that have been cast in the way to retard and obstruct the Lords Work, and some have kept secret, what of themselves they were not able to suppress and overcome.

Besides these, and many other breaches of the Articles of the Covenant in the matter thereof, which it concerneth every one of us to search out and acknowledge before the Lord, as we would wish his wrath to be turned away from us. So have many of us failed exceedingly in the manner of our following & pursuing the duties contained therein, not only seeking great things for our selves, and mixing of private interests, and ends concerning our selves and friends and followers, with those things which concerns the publick good, but many times preferring such to the Honour of God, and Good of his Cause, and retarding Gods work, until we might carry along with us our own interests and designs. It hath been our way to trust in the means, and to rely upon

the arm of flesh for succels ; Albeit the Lord  
many times made us meet with disappointme  
therein, and stained the pride of all our Glory,  
blasting every carnal confidence unto us: We ha  
followed for the most part the counsels of flesh  
and blood, and walked more by the rules of Po  
licy than Piety, and have hearkened more unto  
men than unto God.

Albeit we made solemn publick profession be  
fore the world, of our unfained desires to be hum  
bled before the Lord for our own sins, and the  
sins of these Kingdoms, especially for our under  
valuing of the inestimable benefit of the Gospel  
and that we have not laboured for the power  
thereof, and received Christ into our hearts, and  
walked worthy of him in our lives, & of our true  
and unfained purpose, desire and endeavour for  
our selves, and all others under our power and  
charge, both in publick and private, in all duties  
which we ow to God and Man, to amend our  
lives, and each one to go before another in the  
Example of a real Reformation, that the Lord  
might turn away his wrath and heavy indignation  
and establish these Kirks and Kingdoms in truth  
and peace ; Yet we have refused to be reformed  
and have walked proudly and obstinately against  
the Lord, not valuing his Gospel, nor submit  
ting our selves unto the Obedience thereof, nor  
seeking after Christ, nor studying to honour him  
in the excellency of his Person, nor employ him  
in the vertue of his offices, nor making conscience  
of publick Ordinances, nor private, nor secret du  
ties, nor studying to edifie one another in love  
The ignorance of God, & of his Son Jesus Christ  
prevails exceedingly in the Land; the greatest part



of Masters of Families amongst Noblemen, Barrons, Gentlemen, Burgeses and Commons neglected to seek God in their Families, and to endeavour the Reformation thereof: And albeit it hath been much pressed, yet few of our Nobles, and great Ones ever to this day could be perswaded to perform Family Duties themselves, and in their own persons, which makes so necessary and needful a duty to be misregarded by others of inferiour Rank: Nay many of the Nobility, Gentry, & Barrons, who should have been examples of godliness and sober walking unto others, have been ring-leaders of excess and rioting. Albeit we be the Lords People, ingaged to Him in a solemn way, yet to this day we have not made it our study that Judicatories and Armies should consist of, and places of power and trust be filled with men of a blameless & Christian conversation, and of known integrity and approved fidelity, affection and zeal unto the cause of God: But not only those who have been neutral and indifferent, but disaffected and Malignant, and others who have been prophane and scandalous, have been intrusted. By which it hath come to pass that Judicatories have been the seats of injustice and iniquity, and many in our Armies, by their miscarriages, have become our plague, unto the great prejudice of the cause of God, the great scandal of the Gospel, and the great increase of looseness and profanity throughout all the Land. It were impossible to reckon up all the abominations that are in the Land, but the blaspheming of the Name of God, swearing by the Creatures, profanation of the Lords Day, uncleanness, drunkenness, excess and rioting, vanity of apparel, lying and

deceit, railing and cursing, arbitrary and uncontrolled oppression, and grinding of the faces of the poor by Land lords, and others in place of power, are become ordinary and common. And besides all these things, there be many other transgressions, whereof the Land wherein we are guilty : All which we desire to acknowledge and to be humbled for, that the world may be witness with us, that Righteousness belongs unto God, and shame and confusion of face unto us, as appeareth this day.

And because it is needful for those who for mercy, not only to confess, but also to forsake their sin ; Therefore that the reality and sincerity of our Repentance may appear, We do resolve and solemnly ingage our selves before the Lord carefully to avoid, for the time to come, all the offences, whereof we have now made solemn publick acknowledgement, and all the snares and temptations which tend thereunto : And to testify the integrity of our Resolution herein, and that we may be the better enabled in the power of the Lords strength to perform the same, we do again renew our Solemn League and Covenant promising hereafter to make Conscience of all the duties whereunto we are obliged in all the Heads and Articles thereof, particularly of those which follow.

I. Because Religion is of all things the most excellent and precious, the advancing and promoting the power thereof against all ungodliness and prophanity, the securing and preserving the purity thereof against all error, heresie and schism, and namely *Independency, Anabaptism, Antinomianism, Arminianism, Socinianism, Familism,*



*bertinism, Scepticism, and Erastianism, and the*  
carrying on the work of Uniformity shall be stu-  
died and endeavored by us before all worldly in-  
terests, whether concerning the King, or our selves  
or any other whatsoever. 2. Because many have  
of late labored to supplant the Liberties of the  
Kirk, We shal maintain and defend the Kirk of  
*Scotland*, in all her Liberties and Priviledges, a-  
gainst all who shall oppose or undermin the  
same, or encroach thereupon under any pretext  
whatsoever. 3. We shal vindicate and maintain  
the Liberties of the Subjects in all these things,  
which concern their Consciences, Persons, and  
Estates. 4. We shall carefully maintain and de-  
fend the Union betwixt the Kingdoms, and a-  
void every thing that may weaken the same, or  
involve us in any measure of accession unto the  
guilt of those who have invaded the Kingdom of  
*England*. 5 As we have been always Loyal to  
our King, so we shall still endeavour to give un-  
to God, that which is Gods; and to *Cesar*, the  
things which are *Cesars*. 6. We shall be so far  
from conniving at, complying with, or counte-  
nancing of Malignancy, Injustice, Iniquity, Pre-  
phany and Impiety, that we shal not only a-  
void, and discountenance these things, and che-  
rish and encourage those persons, who are zealous  
for the Cause of God, and walk according to  
the Gospel, but also shall take a more effectual  
course than heretofore in our respective Places &  
Calling, for punishing and suppressing these evils,  
and faithfully endeavour that the best and fittest  
remedies may be applyed for taking away the  
cause thereof, and advancing the Knowledge of  
God, and Holiness and Righteousness in the  
Land.

**Land** And therefore in the last place, as we earnestly pray unto **God**, that he would give *able men fearing God, men of truth, and hating covetousness,* to judge and bear charge among his People, so we shall according to our Places and Callings, Endeavour that Judicatories, and places of Power & Trust, both in Kirk and State may consist of, and be filled with such men as are of known good affection to the cause of **God**, and of a blameless and Christian Conversation.

And because there be many, who heretofore have not made conscience of the oath of **God**, but some through fear, others by perswasion and upon base Ends and humane Interests, have entered thereinto, who have afterwards discovered themselves, to have dealt deceitfully with the Lord, in swearing falsely by his Name: Therefore we who do now renew our Covenant in reference to these duties, and all other duties contained therein, do in the sight of him who is the searcher of hearts solemnly profess, that it is not upon any political advantage, or private interest, or by end, or because of any terror or perswasion from men, or hypocritically, & deceitfully, that we do again take upon us the Oath of **God**, but honestly & sincerely, and from the sense of our duty, and that therefore denying our selves and our own things, and laying aside all self interest and ends, We shall above all things seek the honour of **God**, the good of his Cause, and the wealth of his People; and that forsaking the counsels of flesh and blood, and not leaning upon carnal confidences, we shall depend upon the Lord, walk by the Rule of his Word, and hearken to the voice of his Servants. In all which professing our own weakness, We

earnest



earnestly pray to God, who is the Father of Mercies, through his Son Jesus Christ, to be merciful unto us, and to enable us by the power of his might, that we may do our duty unto the praise of his Grace in the Churches, *Amen.*

Edinburgh, 6. October, 1648. *post meridiem.*

Act for renewing of the Solemn LEAGUE,  
and COVENANT.

**T**HE Commission of the General Assembly, considering that a great part of this Land have involved themselves in many and gross breaches of the Solemn League and Covenant, and that the hands of many are grown slack in following and pursuing the duties contained therein, and that many who not being come to sufficient age, when it was first sworn and subscribed, have not hitherto been received into the same; Doupon these, and other grave and important Considerations, Appoint and Ordain the Solemn League and Covenant to be renewed throughout all the Congregations of this Kingdom; and because it is a Duty of great weight and consequence, Ministers after the sight hereof, should be careful to take pains in their Doctrine and otherwise, that their people may be made sensible of these things wherein they have broken the Covenant, and be prepared for the renewing thereof, with futeable affections and dispositions: And that these things may be the better performed, we have thought it necessary to condescend upon a solemn acknowledgment of publick sins, and breaches of the Covenant, and a solemn Engagement to all the duties contained therein; namely these which do in a more special way relate unto the danger of these

these times : And this solemn Acknowledgement  
and Engagement sent herewith shal be made use  
and the League and Covenant shal be renewed  
such manner as follows. First, There shal be in  
timation of a solemn publick Humiliation and Fast  
the second Sabbath of December, to be kept upon  
the next Thursday and Lords Day thereafter ; At  
which intimation the League and Covenant, and  
the publick Acknowledgement of sins and Engage  
ment unto Duties are to be publicly read by the  
Minister, in the audience of all the People, And  
they are to be exhorted to get Copies thereof, that  
they may be made acquainted therewith. And the  
Humiliation and Fast is to be kept the next Thurs  
day thereafter in reference to the breaches of the Co  
venant, contained in the solemn publick Acknow  
ledgement as the causes thereof, and the next Lords  
Day thereafter, which is also to be spent in publi  
ck Humiliation and Fasting immediatly after the  
Sermon, which is to be applyed to the business of  
that day, the publick Acknowledgement and En  
gagement is again to be publicly read ; and then  
after Prayer is to be made, containing the Confes  
sion of the breaches mentioned therein, and begging  
mercy for these sins, and strength of God for re  
newing the Covenant in sincerity and truth : Af  
ter which Prayer the solemn League and Covenant  
is to be read by the Minister, and then to be sworn  
by Him and all the People, who are to engage them  
selves for performance of all the Duties contained  
therein: Namely, these which are mentioned in the  
publick Acknowledgement and Engagement, and  
are opposite unto the sins therein confessed ; And  
the Action is to be closed with Prayer to God, that  
his People may be enabled in the power of his  
strength



strength, to do their Duty according to their Oath, now renewed in so solemn a way. It is also hereby provided that all those who renew the League and Covenant shall again subscribe the same. And that none be admitted to the renewing or subscribing thereof, who are excluded by the other Act and Direction sent herewith.

A. K. E. R.

Edinburgh, 14. October, 1648.

THE Committee of Estates being very sensible of the grievous backslidings of this Land in the manifold breaches of the Solemn League & Covenant, made and sworn to the most high GOD; Do therefore unanimously and heartily Approve the reasonable and pious Resolution of the Commission of the General Assembly, for a Solemn Acknowledgement of publick Sins and Provocations, especially the breaches of the Covenant, & a Solemn Engagement to a more conscientious performance of the Duties therein contained, and for renewing the Solemn League & Covenant: And do require and ordain, that the Directions of the said Commission of Assembly, in their Act of the sixth of this moneth for a publick Acknowledgement of sins, and engagement to Duties be carefully followed, that the Fast and Humiliation appointed by them be religiously observed, and that the Solemn League and Covenant be sincerely and cordially renewed and subscribed in the manner they have prescribed in their said Act. *Extractum*

Mr. THOMAS HENDERSON.

A  
D I R E C T O R Y

For the Publick

*Worship of GOD,*

Throughout the three KINGDOMS of  
SCOTLAND, ENGLAND,  
and IRELAND.

WITH  
P R O P O S I T I O N S  
CONCERNING  
*Church Government,*  
AND  
Ordination of *Ministers.*



Printed in the Year, 1693,



# The Preface.

**I**N the beginning of the blessed Reformation, our Wise and Pious Ancestors took care to set forth an Order for Redress of many things, which they then by the Word discovered to be Vain, Erroneous, Superstitious, and Idolatrous, in the publick Worship of God. This occasioned many Godly and Learned Men to rejoyce much in the Book of Common Prayer at that time set forth; Because the Mass, and the rest of the Latine Service being removed, the publick Worship was celebrated in our own Tongue: many of the Common People also received benefit by hearing the Scriptures read in their own Language, which formerly were unto them as a Book that is sealed.

Howbeit, long and sad experience hath made it manifest, that the Liturgy used in the Church of England, ( notwithstanding all the pains and religious Intentions of the Compilers of it ) hath proved an offence, not only to many of the Godly at home, but also to the Reformed Churches abroad. For not to speak of urging the reading of all the Prayers, which very greatly increased the burden of it, the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischief, as well by disquieting the Consciences of many Godly Ministers and People, who could not yield unto them, as by depriving them of the Ordinances of God, which they might not enjoy without conforming or subscribing to those Ceremonies. Sundry good Christians have been by means thereof kept from the Lords Table, and divers able and  
faith.

faithful Ministers, debarred from the exercise of their Ministry, (to the endangering of many thousand Souls in a time of such scarcity of faithful pastors) and spoiling of their livelyhood, to the undoing of them and their Families: Prelates and the Faction have labored to raise the Estimation of to such an height, as if there were no other Worship or way of Worship of God amongst us, but only the Service Book, so the great hinderance of the preaching of the Word, and (in some places, especially of late) to the justling of it out, as unnecessary, or, (at best) as far inferiour to the reading of Common-Prayer, which was made no better than an Idol by many ignorant and superstitious people who pleasing themselves in their presence at the Service, and their Lip labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelesness of saving Knowledge, and true Piety.

In the mean time Papists boasted, that the Book was a compliance with them in a great part of their Service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, than endeavouring the Reformation of themselves; In which expectation they were of late very much incouraged, when, upon the pretended warrantableness of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

And hereunto (which was not foreseen, but since hath come to pass,) that the Liturgy hath been a great means, as on the one hand, to make and increase an idle and unedifying Ministry, which contented it self with set Forms made to their hands by others, without putting forth themselves to exercise



the gift of Prayer, with which our Lord Jesus Christ pleaseth to furnish all his Servants whom he calls to that Office: So on the other side, it hath been, (and ever would be, if continued,) a matter of endless strife and contention in the Church, and a snare, both to many Godly and Faithful Ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be diverted from all thought of the Ministry, to other Studies; especially in these latter times, wherein God vouchsafeth to his People, more and better means, for the discovery of Error, and Superstition, and for attaining of Knowledge in the Mysteries of Godliness, and Gifts in Preaching and Prayer.

Upon these, and many the like weighty considerations, in reference to the whole Book in general, and because of divers particulars contained in it, not from any love to Novelty or intention to disparage our first Reformers, (of whom we are perswaded, that, were they now alive, they would joyn with us in this work, and whom we acknowledge as excellent Instruments, raised by God, to begin the purging and building of his House, and desire they may be had of us, and Posterity, into everlasting remembrance, with thankfulness and honour) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for farther Reformation, and may satisfie our own Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the Godly among our selves, and withal give some publick Testimony of our Endeavours for Uniformity in Divine Worship, which we have promised in our Solemn League and Covenant; We have, after

ter earnest and frequent calling upon the Name  
God, and after much Consultation; not with  
and blood, but with his holy Word, resolved to  
aside the former Liturgy, with the many Rites  
Ceremonies formerly used in the Worship of God  
and have agreed upon this following DIRECTOR  
for all the parts of publick Worship, at ordinary  
and extraordinary Times.

Wherein our care hath been to hold forth such  
things as are of Divine Institution in every Ordi-  
nance; and other things we have endeavoured  
set forth according to the Rules of Christian Pro-  
vidence, agreeable to the general Rules of the Word  
God. Our meaning therein being only, that the  
general Heads, the sense and scope of the Prayer  
and other parts of publick Worship being known  
all, there may be a consent of all the Churches,  
these things that contain the substance of the Service  
and Worship of God: And the Ministers may  
hereby directed in their Administrations, to keepe  
like soundness in Doctrine and Prayer, and may  
if need be, have some help and furniture. And  
so, as they become not hereby slothful and negligent  
in stirring up the Gifts of Christ in them; But  
that each one, by meditation, by taking heed to him-  
self, and the flock of God committed to him, and  
by wise observing the ways of Divine Providence  
may be careful to furnish his heart and tongue with  
farther, or other materials of Prayer and Exhorta-  
tion, as shall be needful upon all occasions.



A

# DIRECTORY

FOR

## Publick Prayer, Read-

ing the Holy Scriptures, Singing of Psalms,  
Preaching of the Word, Administration  
of the Sacraments; and other parts of  
the Publick Worship of GOD,  
Ordinary and Extraordinary.

*Of the Assembling of the Congregation, and their  
behaviour in the Publick Worship of GOD.*

WHEN the Congregation is to meet for Pub-  
lick Worship, the People (having before pre-  
pared their hearts thereunto) ought all to come  
and joyn therein, not absenting themselves from  
the Publick Ordinances, through negligence, or  
upon pretence of private meetings. Let all enter  
the Assembly, not irreverently, but in a grave and  
seemly manner take their seats or places, without  
Adoration, or bowing themselves towards one  
place or other.

The Congregation being assembled, the Mini-  
ster, after solemn calling on them to the Wor-  
shiping of the great Name of God, is to begin  
with Prayer.

*In all Reverence and Humility acknowledging  
the incomprehensible Greatness and Majesty of the  
LORD: (in whose presence they do then in a spe-  
cial manner appear) and their own vileness and  
unworthiness to approach so near him; with their  
sinner*

utter inability of themselves to so great a work  
And humbly beseeching him for pardon, assistance  
and acceptance in the whole Service then to be  
formed; and for a Blessing on that particular  
tion of his Word then to be read, and all in  
Name and Mediation of the Lord Jesus Christ.

The publick Worship being begun, the People  
are wholly to attend upon it; forbearing to  
any thing, except what the Minister is then  
ing or citing; and abstaining much more from  
private whisperings, conferences, salutations,  
doing reverence to any persons present, or  
ing in; as also from all gazing, sleeping, and  
ther undecent behaviour, which may disturb  
Minister, or People, or hinder themselves or  
thers in the service of God.

If any through necessity be hindred from be-  
present at the beginning, they ought not when  
they come into the Congregation, to be  
themselves to their private Devotions, but  
rently to compose themselves to joyn with  
Assembly in that Ordinance of God, which is  
in hand.

### *Of Publick Reading of the Holy Scriptures*

**R**eadings of the Word in the Congregation  
ing part of the Publick Worship of God  
(wherein we acknowledge our dependence upon  
him, and subjection to him) and one means  
ctified by him for the edifying of his People,  
to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may  
casionally both read the Word, and exercise  
Gift in Preaching in the Congregation, if allow-  
ed by the Presbytery thereunto.



All the Canonical Books of the Old and New Testament ( but none of those which are commonly called Apocrypha ) shal be publickly read in the Vulgar Tongue, out of the best allowed translation, distinctly, that all may hear and understand.

How large a portion shal be read at once is left to the wisdom of the Minister, but it is convenient, that ordinarily one Chapter of each Testament be read at every meeting, and sometimes more, where the Chapters be short, or the coherence of matter requireth it.

It is requisite that all the Canonical Books be read over in order, that the People may be better acquainted with the whole body of the Scriptures and ordinarily, where the reading in either Testament endeth on one Lords Day, it is to begin the next.

We commend also the more frequent Reading of such Scriptures, as he that readeth shall think best for Edification of his Hearers; as the book of *Psalms*, and such like.

When the Minister, who readeth, shall judge necessary to expound any part of what is read, it is not to be done until the whole Chapter or Psalm be ended; and regard is always to be had to the time, that neither Preaching, or other ordinances be straitned or rendered tedious; which Rule is to be observed in all other publick Performances.

Beside publick Reading of the Holy Scripture, every person that can read, is to be exhorted to read the Scriptures privately ( and all others that cannot read, if not disabled by age or otherwise, likewise to be exhorted to learn to read ) and have a Bible.

Of

**A**fter Reading of the Word ( and singing the Psalm ) the Minister who is to Preach to endeavour to get his own, and his Hearers Hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the LORD, and hunger and thirst after the Grace of GOD in Jesus Christ, by proceeding to a most full confession of sin, with shame and holy confusion of face, and to call upon the Lord to effect.

To acknowledge our great sinfulness; First reason of Original sin, which ( besides the guilt that makes us liable to everlasting Damnation ) is the seed of all other sins, hath deprived and perverted all the faculties and powers of Soul and Body doth defile our best actions, and ( were it not restrained, or our hearts renewed by Grace ) we break forth into innumerable Transgressions, and greatest Rebellions against the LORD, that were committed by the vilest of the sons of Man.

And next, by reason of actual sins, our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many ways accessory. Which sins of ours receive many fearful aggravations we having broken all the Commandments of the holy, just, and good Law of God, doing that which is forbidden, and leaving undone what is enjoyned, and that not only out of ignorance and infirmity but also more presumptuously against the light of our minds, checks of our consciences, and motions of his own holy Spirit to the contrary so that we have no cloak for our sins: yea, notwithstanding despising the riches of Gods goodness, forbearing



and long sufferings, but standing out against many invitations, and offers of Grace in the Gospel; not endeavouring as we ought to receive Christ into our hearts by Faith, or to walk worthy of him in our lives.

To bewail our blindness of mind, hardness of heart, unbelief, impenitency, security, lukewarmness, barrenness, our not endeavoring after mortification, and newness of life, nor after the exercise of godliness in the power thereof; and that the best of us have not so steadfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others as we ought; and to mourn over such other sins as the Congregation is particularly guilty of, notwithstanding the manifold and great Mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own Purposes, Promises, Vows, solemn Covenant, and other Obligations to the contrary.

To acknowledge and confess, that, as we are convinced of our guilt, so out of a deep sense thereof, we judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the curses of the Law, and heaviest judgments inflicted upon the most rebellious sinners, and that we might most justly take his Kingdom and Gospel from us, plague us with all sorts of spiritual and temporal judgments in this Life, and after cast us into utter Darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, to draw near to the throne of Grace, encouraging our selves with hope in a gracious Answer of our Prayers, in the riches

es and all-sufficiency of that only one Oblation  
Satisfaction and Intercession of the Lord  
Christ, at the right hand of his Father, and  
Father, and in confidence of the exceeding great  
precious Promises of Mercy and Grace in the  
Covenant, through the same Mediator there  
deprecate the heavy wrath and curse of God,  
we are not able to avoid or bear; and humbly  
earnestly to supplicate for mercy, in the free and  
remission of all our sins, and that only for the  
sufferings and precious merits of that our only  
Saviour Jesus Christ.

That the Lord would vouchsafe to shed  
his Love in our hearts by the holy Ghost, seal  
to us by the same Spirit of Adoption, the full  
assurance of our Pardon and Reconciliation, call  
all that mourn in Sion, speak Peace to the  
died and troubled Spirit, and bind up the  
hearted: And as for secure and presumptuous  
ners, that he would open their eyes, convince  
Consciences, and turn them from darkness  
light, and from the Power of Satan unto God  
that they may also receive forgiveness of sin  
an inheritance among them that are sanctified  
Faith in Christ Jesus.

With remission of Sins through the blood of Christ  
to pray for sanctification by his Spirit: the  
sanctification of sin dwelling in, and many times  
nizing over us; the quickning of our dead Spirit  
with the Life of God in Christ, grace to fit and  
able us for all duties of conversation, and call  
towards God and Men, strength against tempta  
ons, the sanctified use of blessings and crosses,  
perseverance in Faith and Obedience unto the end  
To pray for the propagation of the Gospel in all



Kingdom of Christ to all Nations, for the conver-  
sion of the Jews, the fulness of the Gentiles, the  
fall of Antichrist, and the hastening of the second  
coming of our Lord, for the deliverance of the di-  
stressed Churches abroad, from the tyranny of the  
Antichristian Faction, and from the cruel Oppres-  
sions and Blasphemies of the Turk; For the bles-  
sing of God upon all the Reformed Churches, espe-  
cially upon the Churches and Kingdoms of Scot-  
land, England and Ireland, now more strictly and  
religiously united in the solemn National League  
and Covenant; and for our Plantations in the re-  
mote parts of the World; more particulary, for  
that Church and Kingdom whereof we are Mem-  
bers, that therein God would establish Peace and  
Truth, The purity of all his Ordinances, and the  
power of Godliness: prevent and remove Heresie,  
Schism, Profaness, Superstition, Security, and un-  
fruitfulness under the means of Grace, heal all our  
Wounds and Divisions, and preserve us from breach  
of our Solemn Covenant.

To pray for all in Authority, especially for the  
Kings Majesty, that God would make him rich in  
blessings, both in his Person and Government;  
establish his Thron in Religion and Righteousness,  
save him from evil Counsel, and make him a bles-  
sed and glorious Instrument for the conservation  
and propagation of the Gospel; for the encourage-  
ment and protection of them that do well, the ter-  
ror of all that do evil, and the great good of the  
whole Church, and of all his Kingdoms; for the  
conversion of the Queen, the religious educati-  
on of the Prince, and the rest of the Royal Seed;  
for the comforting of the afflicted Queen of Bohemia,  
Sister to our Sovereign, and for the reformation

ration and establishment of the Illustrious  
Charles, Elector Palatine of the Rhine, to a  
Dominions and Dignities ; For a blessing  
the High Court of Parliament ( when sitting  
any of these Kingdoms respectively ) the Nobles  
the sub-ordinate Judges and Magistrates, the Gentry  
and all the Commonality ; For all Pastors  
Teachers, that God would fill them with his  
spirit, make them exemplary holy, sober, just, peace-  
able and gracious in their lives ; sound, fair  
and powerful in their Ministry, and follow all  
labours with abundance of success and blessings ;  
give unto all his People, Pastors according to  
own heart : For the Universities, and all Scho-  
lar and Religious Seminaries of Church and Com-  
monwealth, that they may flourish more and more  
in Learning and Piety ; For the particular Church  
Congregation, that God would pour out a blessing  
upon the Ministry of the Word, Sacraments and  
Discipline, upon the Civil Government, and all  
several Families and Persons therein ; For  
to the afflicted under any inward or outward  
distress, for seasonable weather and fruitful season  
as the time may require ; For averting the Judgments  
that we either feel or fear, or are liable unto, as  
pestilence, Pestilence, the Sword, and such like.

And with confidence of his mercy to his  
Church, and the acceptance of our persons through  
the merits and mediation of our great high Priest  
the Lord Jesus, to profess that it is the desire of  
souls to have fellowship with God, in the reverent  
and conscionable use of his holy Ordinances ;  
to that purpose to pray earnestly for his Gracious  
effectual Assistance to the sanctification of his  
Sabbath, the Lords Day, in all the Duties



publick and private, both to our selves, and to all other Congregations of his People, according to the Riches and Excellency of the Gospel this Day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should the deep things of **GOD**, the Mysteries of Jesus Christ, which require a spiritual discerning, to pray that the Lord, who teacheth to profit, would graciously please to pour out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the Knowledge of Christ Jesus our Lord, and in him of the things which belong to our peace that we account all things but as dross in comparison of him: and that we tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect Communion with him, and that where he is, we may be also, and enjoy the fulness of those Joys and Pleasures, which are at his right hand for evermore.

Moreover particularly, that God would in special manner furnish his Servants (now called to dispense the Bread of Life unto his Household) with wisdom, Fidelity, Zeal and Utterance, that he may divide the Word of God aright, to every one his portion, in evidence and demonstration of the Spirit and Power; and that the Lord would circumcise the ears and hearts of the Hearers, to hear, love, & receive with meekness the ingrafted Word, which is able to save their souls, make them as good ground to receive in the good Seed of the Word, and strengthen them against the Temptations of Satan, the cares of the World, the hardness of their own hearts, and whatsoever else may hinder their profitable

N 3

...and so being hearing, that so Christ may  
so formed in them, and live in them, that all  
thoughts may be brought into captivity, to the  
obedience of Christ. and their hearts established  
every good word and work for ever.

We judge this to be a convenient Order, in  
ordinary publick Prayers; yet so, as the Minister  
may defer (as in prudence he shall think meet)  
some part of those Petitions, till after his Sermon  
or offer up to God some of the Thanksgivings  
hereafter appointed in his Prayer before  
Sermon.

### *Of the Preaching of the Word.*

**P**REACHING of the Word being the power  
of God unto Salvation, and one of the greatest  
and most excellent Works belonging to the Mini-  
stry of the Gospel, should be so performed, that  
the Workman need not be ashamed, but may  
save himself, and those that hear him.

It is presupposed (according to the Rules of  
Ordination) that the Minister of Christ is in some  
good measure gifted for so weighty a service, by  
his skill in the Original Languages, and in such  
Arts and Sciences as are handmaids unto Divini-  
ty, by his knowledge in the whole Body of Theol-  
ogy; but most of all in the holy Scriptures, hav-  
ing his senses and heart exercised in them above  
the common sort of Believers, and by the Illumi-  
nation of Gods Spirit, and other Gifts of edifica-  
tion, which (together with reading and studying  
of the Word) he ought still to seek by Prayer, and  
an humble heart, resolving to admit and receive  
any Truth not yet attained, when ever God shall  
make it known unto him. All which he is to man-



use of, & approve in his private preparations before he deliver in publick, what he hath provided.

Ordinarily the Subject of his Sermon is to be some Text of the Scripture, holding forth some Principle or Head of Religion; or suteable to some special occasion emergent; or he may go on in some Chapter, Psalm, or Book of the Scripture as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text it self, or context, or some parallel place of General Sentence of Scripture.

If the Text be long ( as in Histories and Parables it sometimes must be ) let him give a brief sum of it; if short, a Paraphrase thereof, if need be; in both looking diligently to the Scope of the Text, and pointing at the chief Heads and Grounds of Doctrine, which he is to raise from it.

In analizing and dividing his Text, he is to regard more the order of matter, than of words; and neither to burden the memory of the Hearers in the beginning with too many members of Division, nor to trouble their minds with obscure terms of Art.

In raising Doctrines from the Text, his care ought to be; *First*, that the matter be the truth of God. *Secondly*, that it be a truth contained in, or grounded on that Text, that the hearers may discern how God teacheth it from thence. *Thirdly*, that he chiefly insist upon these Doctrines which are principally intended, and make most for the Edification of the Hearers.

The Doctrine is to be expressed in plain terms; or if any thing in it need explication, it is to be opened, and the consequence also from the Text cleared.

cleared. The parallel places of Scripture concerning the Doctrine, are rather to be plain & pertinent, than many; and (if need be) somewhat insisted upon, and applyed to the purpose in hand.

The Arguments or Reasons are to be solid, as much as may be convincing. The Illustrations of what kind soever, ought to be full of light, such as may convey the truth into the hearers heart with spiritual delight.

If any Doubt, obvious from Scripture, Reason or Prejudice of the Hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming Differences, answering the Reasons, and discovering and taking away the Causes of prejudice and mistake: Otherwise it is not fit to detain the Hearers with propounding or answering vain or wicked cavils, which as they are endless, the propounding and answering of them do more hinder than promote edification.

He is not to rest in general Doctrine, although never so much cleared & confirmed, but to bring it home to special Use, by application to his hearers: Which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal and meditation, and to the natural and common man will be very unpleasant; yet he is to endeavour to perform it in such a manner, that his Auditors may feel the Word of God to be quick and powerful, and a discerner of the thoughts and intents of the heart; and if that any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to GOD.

In the use of Instruction or Information in knowledge of some truth, which is a consequence



from his Doctrines, he may ( when convenient ) confirm it by a few firm Arguments from the text in hand, and other places of Scripture, or from the nature of that common place of Divinity, whereof that truth is a branch.

In Confutation of false Doctrines, he is neither to raise an old Heretic from the grave, nor to mention a blasphemous Opinion unnecessarily ; But if the People be in danger of an Error, he is to confute it soundly ; and endeavour to satisfy their Judgements and Consciences against all Objections.

In exhorting to Duties, he is, as he seeth cause to teach also the means that help to the performance of them.

In Dehortation, Reprehension, and publick Admonition ( which require special Wisdom ) let him, as there shall be cause, not only discover the nature and greatness of the Sin, with the misery attending it, but also shew the danger his hearers are in, to be overtaken and surprized by it, together with the remedies and best way to avoid it.

In applying comfort, whether general against all tentations, or particular against some special troubles and terrors, he is carefully to answer such Objections, as a troubled heart, and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some notes of tryal, which is very profitable, especially when performed by able and experienced Ministers, with circumspection and prudence, and the Signs clearly grounded on the holy Scripture, whereby the Hearers may be able to examine themselves, whether they have attained these Graces, and performed these Duties to which he exhorteth ; or

be guilty of the sin reprehended, and in danger of the Judgements threatned; or are such to whom the Consolations propounded do belong, that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and strengthened with Comfort, as their condition upon Examination shall require.

And as he needeth not always to prosecute every Doctrine which lies in his text, so is he wisely to make choice of such Uses, as by his residence and conversing with his flock he findeth most needful and seasonable: and among these, such as may most draw their Souls to Christ, the fountain of light, holiness and comfort.

This Method is not prescribed as necessary for every man, or upon every text, but only recommended, as being found by experience to be very much blessed of God, and very helpful for the Peoples Understandings and Memories.

But the Servant of Christ, what ever his Method be, is to perform his whole Ministry.

1. Painfully, not doing the Work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the truth, not in the enticing words of mans Wisdom, but in demonstration of the Spirit and Power, lest the Cross of Christ should be made of none effect; Abstaining also from any profitable use of unknown Tongues, strange Phrases, and cadences of sounds and words, sparingly citing Sentences of Ecclesiastical, or of humane Writers, ancient or modern, be they ever so elegant.

3. Faithfully, looking at the Honour of Christ, the Conversion, Edification and Salvation of



People, not at his own gain or glory; keeping nothing back which may promote those holy Ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sins.

4. Wisely framing all his Doctrines, Exhortations, and especially his Reproofs, in such a manner as may be most likely to prevail, shewing all due respect to each mans Person and Place, and not mixing his own passion or bitterness.

5. Gravely, as becometh the Word of GOD, shunning all such gesture, voice, and expressions, as may occasion the corruptions of men to despise him and his Ministry.

6. With loving affection, that the People may see all coming from his godly zeal, and hearty desire to do them good. And

7. As taught of God, and perswaded in his own heart, that all that he teacheth is the truth of Christ and walking before his Flock as an Example to them in it; earnestly, both in private and publick recommending his labors to the blessing of God, and watchfully looking to himself and the flock, whereof the Lord hath made him oversee, so shall the Doctrine of Truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labors even in his life, and afterward the Crown of Glory laid up for him in the World to come.

Where there are more Ministers in a Congregation than one, and they of different Gifts, each may more specially apply himself to Doctrine or Exhortation, accordingly to the Gift wherein he most excelleth, and as they shall agree between themselves.

Of

*Of Publick Prayer after the Sermon.*

**T**HE Sermon being ended, the Minister  
To give thanks for the great Love of God,  
sending of his Son Jesus Christ unto us; For  
Communication of his holy Spirit; For the light  
and liberty of the glorious Gospel, and the rich  
heavenly Blessings revealed therein; as namely  
Election, Vocation, Adoption, Justification, Sancti-  
fication and hope of Glory; For the admirable  
goodness of God in freeing the Land from Anti-  
christian Darknes and Tyranny, and for all other  
National Deliverances; For the Reformation of  
Religion; For the Covenant, and for many tem-  
poral Blessings.

To pray for the Continuance of the Gospel, and  
all Ordinances thereof, in their Purity, Power  
and Liberty.

To turn the chief, and most useful Heads of the  
Sermon into some few Petitions; and to pray that it  
may abide in the heart, and bring forth fruit.

To pray for Preparation for Death and Judge-  
ment, and a watching for the coming of our Lord  
Jesus Christ: To intreat of God the forgiveness of  
the iniquity of our holy things, and the acceptance  
of our spiritual Sacrifice, through the merit and me-  
diation of our great High Priest and Savior the  
Lord Jesus Christ.

And because the Prayer which Christ taught  
his Disciples is not only a Pattern of Prayer, but  
itself a most comprehensive Prayer; we recom-  
mend it also to be used in the Prayers of the  
Church.

And whereas at the administration of the Sacra-  
ments, the holding publick Fasts and Days of  
Thanksgiving, and other special occasions, which



may afford matter of special Petitions & Thanksgiving: It is requisite to express somewhat in our publick Prayers (as at this time it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament and Kingdom) Every Minister herein is to apply himself in his Prayer before or after his Sermon to these occasions; but for the manner, he is left to his liberty, as GOD shall direct and enable him; in piety and wisdom to discharge his duty.

The Prayer ended, let a Psalm be sung if with conveniency it may be done. After which (unless some other Ordinance of Christ that concerneth the Congregation at that time, be to follow) let the Minister dismiss the Congregation with a solemn Blessing.

*The Administration of the* **SACRAMENTS,**  
*And first of* **BAPTISM.**

**B**aptism, as it is not unnecessarily to be delayed, so it is not to be administered in any case by any private person; but by a Minister of Christ, called to be the Steward of the Mysteries of God

Nor is to be administered in private places, or privately, but in the place of publick VVorship, and in the face of the Congregation, where the People may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Child to be baptized, after notice given to the Minister the day before, is to be presented by the Father, (or in case of his necessary absence) by some Christian Friend in his place.  
pro,

professing his earnest desire that the Child  
be baptized.

Before Baptism, the Minister is to use the  
Words of Instruction, touching the Institution,  
Nature, Use & Ends of this Sacrament: Shew

*That it is instituted by our Lord Jesus Christ;  
That it is a Seal of the Covenant of Grace, of  
ingrafting into Christ, and of our union with him  
of Remission of Sins, Regeneration; Adoption, and  
Life eternal: That the Water in Baptism, repre-  
senteth and signifieth, both the Blood of Christ,  
which taketh away all guilt of sin, Original and  
Actual, and the sanctifying Vertue of the Spirit  
of Christ, against the dominion of Sin, and the cor-  
ruption of our sinful Nature: That Baptizing,  
Sprinkling and washing with Water, signifieth  
cleansing from sin by the Blood, and for the Merit  
of Christ, together with the Mortification of  
and rising from sin to newness of life, by virtue of  
the Death and Resurrection of Christ. That the  
Promise is made to Believers and their Seed, and  
that the seed and posterity of the Faithful, born within  
the Church, have by their birth, interest in the  
Covenant, and right to the Seal of it, and to the  
outward privileges of the Church under the Gos-  
pel, no less than the Children of Abraham, in the  
time of the Old Testament; the Covenant of Grace  
for substance being the same; and the grace of God  
and the Consolation of Believers, more plentiful  
than before: That the Son of God admitted little  
children into his presence, embracing and blessing  
them, saying, For of such is the Kingdom of God.  
That Children by Baptism are solemnly received  
into the bosom of the visible Church, distinguished  
from the world, and them that are without, and*



nited with Believers, and that all who are baptized in the Name of Christ, do renounce, and by their Baptism are bound to fight against the Devil, the World, and the Flesh, That they are Christians, and federally holy before Baptism, and therefore are they baptized. That the inward Grace and Vertue of Baptism is not tyed to that very moment of time wherein it is administred, and that the Fruit and Power thereof reacheth to the whole course of our life; and that outward Baptism is not so necessary, that through the want thereof the Infant is in danger of Damnation or the Parents guilty, if they do not contemn or neglect the Ordinance of Christ, when and where it may be had.

In these or the like Instructions, the Minister is to use his own Liberty, and godly Wisdom, as the Ignorance or Errors in the Doctrine of Baptism, & the Edification of the People shal require.

He is also to admonish all that are present.

To look back to their Baptism, to repent of their sins against their Covenant with God, to stir up their Faith, to improve and make the right use of their Baptism, and of the Covenant sealed thereby betwixt God and their Souls.

He is to exhort the Parent.

To consider the great Mercy of God to him and his Child; To bring up the Child in the Knowledge of the grounds of the Christian Religion, and in the nurture and admonition of the Lord, and to let him know the danger of Gods Wrath to himself, and Child, if he be negligent, requiring his Solemn Promise for the performance of his duty.

This being done, Prayer is also to be joyned with the Word of Institution, for sanctifying the Water to this Spiritual use, and the Minister is to pray to this or like effect.

That

That the Lord, who hath not left us as strangers without the Covenant of Promise, but called us to the Priviledges of his Ordinances, would graciously vouchsafe to sanctify and bless his own Ordinance of Baptism at this time: That he would joyn the inward Baptism of his Spirit with the outward Baptism of Water; make this Baptism to the Infant a Seal of Adoption, Remission of Sin, Regeneration and Eternal Life, and of all other Promises of the Covenant of Grace; that the Child may be planted into the likeness of the Death and Resurrection of Christ, and that the body of Sin being destroyed in him, he may serve GOD in newness of life all his days.

Then the Minister is to demand the Name of the Child, which being told him, he is to say (calling the Child by his Name.)

*I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.*

As he pronounceth these Words, he is to Baptize the Child with Water; which for the manner of doing it is not only lawful, but sufficient, and most expedient to be, by pouring or sprinkling of the Water on the face of the Child, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose.

*Acknowledging with all thankfulness that the Lord is true and faithful, in keeping Covenant and mercy: That he is good and gracious, not only in that he numbereth us among his Saints, but is pleased also to bestow upon our Children, this singular token and badge of his Love in Christ. That in his truth and special Providence, he daily bringeth some into the bosom of his Church, to be partakers*



of his inestimable Benefits, purchased by the Blood of his dear Son, for the continuance and increase of his Church.

And praying that the Lord would still continue and daily confirm more and more this his unspeakable favour: That he would receive the Infant now baptized, and solemnly entered into the Household of Faith, unto his fatherly Tuition and Defence, and remember him with the favour that he sheweth to his People; That if he shall be taken out of this life in his infancy, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live and attain to the years of discretion, that the Lord would so teach him by his Word and Spirit, and make his Baptism effectual to him, and so uphold him by his Divine Power, and Grace, that by Faith he may prevail against the Devil, the World, and the Flesh, till in the end he obtain a full and final Victory, and so be kept by the power of God through Faith unto Salvation through Jesus Christ our Lord.

Of the Celebration of the Communion, or Sacrament of the Lords Supper.

**T**HE Communion, or Supper of the Lord, is frequently to be Celebrated: But how often, may be considered and determined by the Ministers and other Church Governours of each Congregation, as they shall find most convenient for the comfort and edification of the People committed to their charge. And when it shall be administered, we judge it convenient to be done after the morning Sermon.

The ignorant and the scandalous are not fit to receive the Sacrament of the Lords Supper.

Where

Where this Sacrament cānot with conveni-  
be frequently administred, it is requisit that  
lick warning be given the Sabbath day before  
administration thereof; and that either then,  
on some day of that week, something concern-  
that Ordinance, and the due preparations ther-  
unto, and participation thereof be taught,  
by the diligent use of all means sanctified of  
to that end, both in publick and private, all  
come better prepared to that Heavenly Feast.

When the day is come for Administration,  
Minister, having ended his Sermon and Prayer,  
shall make a short Exhortation.

*Expressing the inestimable Benefit we have  
in this Sacrament, together with the Ends and  
thereof, setting forth the great necessity of having  
our comforts and strengths renewed thereby, in  
our Pilgrimage and Warfare. How necessary it  
is that we come unto it with Knowledge, Faith,  
repentance, Love, and with hungering and thirsting  
Souls after Christ and his Benefits; How great  
danger to eat and drink unworthily.*

Next, he is in the Name of Christ, on the one  
part, to warn all such as are Ignorant, Scandalous  
Profane, or that live in any sin or offence against  
their knowledge or conscience, that they presume  
to come to that holy Table; shewing them that  
he that eateth and drinketh unworthily, eateth and  
drinketh judgement unto himself; and on the other  
part, he is in special manner to invite and encourage  
all that labour under the sense of the burden of  
their sins, and fear of wrath, and desire to run  
on into a greater progress in Grace, than yet they  
can attain unto, to come to the Lords Table: as-  
suring them in the same Name of ease, refreshing

strengthening



*Strength to their weak and wearied Souls.*

After this Exhortation, Warning and Invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly sit about it, or at it, The Minister is to begin the Action with sanctifying and blessing the Elements of Bread and Wine set before him (the Bread in comely and convenient Vessels, so prepared, that being broken by him, and given, it may be distributed amongst the Communicants, the Wine also in large Cups,) having first in a few Words shewed, That these Elements otherwise common, are now set apart and sanctified to this holy Use, by the Word of Institution and Prayer.

Let the Words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle Paul to the Corinthians, chap. II. v. 23 *I have received of the Lord, &c.* to ver. 27. which the Minister may when he seeth requisite, explain and apply.

*Let the Prayer, Thanksgiving or Blessing of the Bread and Wine, be to this effect.*

**W**ith humble and hearty acknowledgment of the greatness of our misery, from which neither man or Angel was able to deliver us, and of our great unworthiness of the least of all Gods mercies, to give thanks to God for all his benefits and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ  
and

and all his benefits are applyed and sealed unto us, which notwithstanding the denying of them unto others, are in great mercy continued unto us after so many and long abuses of them all.

To profess that there is no other Name in Heaven by which we can be saved, but the Name of *Jesus Christ*, by whom alone we receive life and life, have access to the Throne of Grace, are admitted to eat and drink at his own Table, are sealed up by his Spirit to an assurance of happiness and everlasting Life.

Earnestly to pray to God the Father of all mercies, and God of all Consolation, to vouchsafe his gracious presence, and the effectual working of his Spirit in us, and so to sanctify these Elements both of Bread and Wine, and to bless his own Ordinance, that we may receive by Faith the Body and Blood of *Jesus Christ* crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

*All which he is to endeavour to perform with suitable affections, answerable to such an holy Action, and to stir up the like in the People.*

*The Elements being now sanctified by the Word and Prayer, the Minister being at the Table, is to take the Bread in his hand, and say in these words (or other the like, used by Christ or his Apostles upon this occasion)*

According to the holy Institution, Commandment and Example of our blessed Saviour *Jesus Christ*, I take this Bread, & having given thanks, I break it, and give it unto you, (There the Minister, if he is also himself to communicate, is to break the Bread)



and give it to the Communicants; *I take yet this*  
this is the Body of Christ which is broken for  
you, do this in remembrance of him.

*In like manner the Minister is to take the Cup,*  
and say in these expressions (or other the like, used  
by Christ or the Apostle upon the same occasion)

According to the Institution, Command, and  
Example of our Lord Jesus Christ, I take this  
Cup, and give it unto you; (*Here he giveth it unto*  
*the Communicants*) This Cup is the New Testa-  
ment in the Blood of Christ, which is shed for the  
remission of the sins of many; Drink ye all of it.

*After all have communicated, the Minister*  
*may in a few words put them in mind*

Of the grace of God in Jesus Christ, held forth  
in this Sacrament, and exhort them to walk  
worthy of it.

*The Minister is to give solemn thanks to GOD,*

For his rich mercy, and invaluable goodness  
vouchsafed to them in that Sacrament; and to in-  
treat for pardon for the defects of the whole Ser-  
vice, & for the gracious assistance of his good spi-  
rit whereby they may be enabled to walk in the  
strength of that Grace, as becometh those who  
have received so great pledges of Salvation.

*The Collection for the poor is so to be ordered,*  
*that no part of the publick Worship be hindred.*

*Of the Sanctification of the Lords Day,*

**T**HE Lords Day ought to be so remembered  
before hand, as that all worldly business of  
our ordinary callings may be so ordered, and so  
timely and seasonably laid aside, as they may not  
be impediments to the due sanctifying of the day  
when it comes.

The

The whole Day is to be celebrated as  
the Lord, both in publick and private, as  
the Christian Sabbath. To which end it is  
fite, that there be a holy cessation or resting  
Day, from all unnecessary labours, and in  
ing, not only from all Sports and Pastimes  
also from all worldly Words and Thoughts.

That the Diet on that Day be so ordered  
that neither Servants be unnecessarily debarred  
from the publick Worship of God, nor any  
persons hindred from the sanctifying that Day.

That there be privat preparation of every  
son or Family, by Prayer for themselves, and  
Gods assistance of the Minister, and for a blessing  
upon his Ministry, and by such holy exercise  
may farther dispose them to a more comfortable  
Comunion with God, in his publick Ordinances.

That all the people meet so timely for publick  
Worship, that the whole Congregation may  
present at the beginning, and with one heart  
lemnly joyn together in all parts of the publick  
Worship, and not depart till after the blessing.

That what time is vacant, between, or at  
the solemn Meeting of the Congregation in publick,  
be spent in Reading, Meditation, Repetition  
of Sermons, (especially by calling their families  
to an account of what they have heard)  
and Catechising of them, holy Conferences, Prayers  
for a Blessing upon the publick Ordinances,  
singing of Psalms, visiting the Sick, relieving  
Poor, and such like Duties of Piety, Charity  
and Mercy, accounting the Sabbath a Delight.

#### *The Solemnization of Marriage.*

**A**lthough Marriage be no Sacrament, nor



peculiar to the Church of God, but common to  
Mankind, and of publick interest in every Com-  
mon-wealth: yet because such as marry are to  
marry in the Lord, and have special need of  
Instruction, Direction and Exhortation from the  
Word of God, at their entering into such a new  
condition, and of the blessing of God upon them  
therein: We judge it expedient, that Marriage be  
solemnized by a lawful Minister of the Word,  
that he may accordingly counsel them, and pray  
for a blessing upon them.

Marriage is to be betwixt one Man and one  
Woman only; and they, such as are not within  
the degrees of Consanguinity or Affinity prohibi-  
ted by the Word of God. And the Parties are to  
be of years of discretion, fit to make their own  
choice, or upon good ground to give their mu-  
tual consent.

Before the solemnizing of Marriage between  
any Persons, their purpose of Marriage shall be  
published by the Minister, three several Sabbath  
days in the Congregation, at the place or places  
of their most usual and constant abode respective-  
ly. And of this publication, the Minister, who  
is to joyn them in Marriage, shall have sufficient  
Testimony, before he proceed to solemnize the  
Marriage.

Before that Publication of such their purpose,  
(if the Parties be under age) the consent of the  
Parents, or others under whose power they are,  
(in case the Parents be dead) is to be made  
known to the Church Officers of that Congrega-  
tion to be Recorded.

The like is to be observed in the proceedings  
of all others, although of age, whose Parents are  
living,

living, for their first Marriage. And in all Marriages of either of those Parties, they are exhorted not to contract Marriage, without acquainting their Parents with it, ( if with conveniency it may be done ) endeavouring to obtain their consent.

Parents ought not to force their Children to marry without their free consent, nor deny their own consent without just cause.

After the purpose or contract of Marriage has been thus published, the Marriage is not to be long deferred. Therefore the Minister, having had convenient warning, and nothing being objected to hinder it, is publickly to solemnize the same in the place appointed by Authority for public Worship, before a competent number of credible Witnesses, at some convenient hour of the day, at any time of the year, except on a day of public Humiliation; and we advise that it be not on the Lords Day.

And because all Relations are sanctified by Word and Prayer, the Minister is to pray for a Blessing upon them to this effect:

*Acknowledging our sins, whereby we have made our selves less than the least of all the mercies of God, and provoked him to imbitter all our comforts, earnestly in the Name of Christ to intreat the Lord (whose presence and favour is the happiness of every condition, and sweetens every Relation) to give them their portion, to own and accept them in Christ who are now to be joined in the honorable Estate of Marriage, the Covenant of their God. And as he hath brought them together by his Providence, he would sanctify them by his Spirit, giving them a new frame of heart, fit for their new estate.*



riching them with all graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition as becometh Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare unto them out of the Scripture.

*The Institution, Use, and Ends of Marriage, with the Conjugal Duties, which in all faithfulness they are to perform each to other, exhorting them to study the holy word of God, that they may learn to live by Faith, and to be content in the midst of all Marriage cares and troubles, sanctifying Gods Name in a thankful, sober and holy use of all Conjugal comforts, praying much with, and for one another, watching over, and provoking each other to Love and good Works, and to live together as the heirs of the Grace of Life.*

After solemn charging of the Persons to be married before that great God, who searcheth all hearts, and to whom they must give a strict account at the last Day, that if either of them know any cause by pre-contract or otherwise, why they may not lawfully proceed to marriage, that they now discover it: The Minister (if no impediment be acknowledged) shall cause first, the Man to take the Woman by the right hand, saying these Words:

*I N. do take thee N. to be my married Wife, and do in the presence of God, and before this Congregation, promise and covenant to be a loving and faithful Husband unto thee, until God shall separate us by Death.*

Then the Woman shall take the Man by his right hand, and say these words:

*I N. do take thee N. to be my married  
and I do in the presence of God, and before  
Congregation promise and covenant to be a  
faithful, and obedient Wife unto thee, until  
shall separate us by Death.*

Then without any farther Ceremony, the  
nister shal in the face of the Congregation,  
nounce them to be Husband and Wife, acco  
to Gods Ordinance, and so conclude the A  
with Prayer ro this effect.

*That the Lord would be pleased to accom  
own Ordinance with his Blessing; beseeching  
to enrich the persons now married, as with  
Pledges of his Love; so particularly with the  
joys and fruits of Marriage, to the praise  
abundant mercy in and through Christ Jesus.*

A Register is to be carefully kept, where  
Names of the parties so married, with the  
their marriage, are forthwith to be fairly re  
ed in a Book provided for that purpose, fo  
perusal of all whom it may concern.

### *Concerning Visitation of the Sick*

**I**T is the duty of the Minister not only to  
the People committed to his charge in p  
but privately, and particularly to admonish  
hort, reprove and comfort them, upon all  
nable occasions, so far as his time, strength  
personal safety will permit.

He is to admonish them, in time of health  
prepare for death; and for that purpose  
often to confer with their Minister about  
state of their souls; and in times of sickness  
fire his advice and help, timely and season  
before their strength and understanding fail.



Times of sickness and affliction, are special opportunities put into his hand by God, to Minister a word in season to weary souls; because then the Consciences of men are, or should be more awakened to bethink themselves of their spiritual estates for Eternity; and Satan also takes advantage then, to load them more with sore and heavy temptations. Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderness and love, to administer some spiritual good to his Soul, to this effect:

He may, from the consideration of the present sickness instruct him out of Scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God, to every particular person committed by him. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for trial and exercise of his graces, or for other special and excellent ends; all his sufferings shal turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shal examine him in the Principles of Religion, especially touching Repentance and Faith; and as he seeth cause, instruct him in the nature, use, excellency and necessity of these graces, as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning remission of sin by Faith in him.

He shal exhort the sick person to examine himself, to search and try his former wayes, and his course towards God.

And if the sick Person shall declare any doubt or temptation that is upon him, instructions and resolutions shall be given to satisfy and settle him.

If it appear that he have not a due sense of sins, endeavors ought to be used to convince of his sins, of the guilt and desert of them, of filth and pollution which the Soul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withal to be made known the danger of deferring Repentance, of Salvation at any time offered, to awaken Conscience, and to rouse him out of a stupid secure condition, to apprehend the Justice and Wrath of God, before whom none can stand, that he being lost in himself, layeth hold upon Christ by Faith.

If he hath endeavoured to walk in the way of holiness, and to serve God in uprightness, though not without many failings and infirmities, or if his spirit be broken with the sense of sin, or cast down through the want of the sense of God's favour, then it will be fit to raise him up, by setting before him the freeness and fulness of God's Grace, the sufficiency of Righteousness in Christ, the gracious offers in the Gospel, that all who repent and believe with all their heart in God, by the mercy through Christ, renouncing their own righteousness, shall have Life and Salvation in Him.

It may be also useful to shew him, that there is no spiritual evil to be feared by those that are in Christ, because sin, the sting of which is taken away by Christ, who hath delivered us from that are his from the bondage of the fear of sin.



triumphed over the grave, given us victory, is Himself entred into Glory, to prepare a place for his People. So that neither life nor death shal be able to separate them from Gods Love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyful and glorious Resurrection to Eternal Life.

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodness of his condition for Heaven, so to disclaim all merit in himself, and to cast himself wholly on God for mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast them off, who in truth and sincerity come unto him: care also must be taken, that the sick Person be not cast down into despair by such a severe Representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his Merit, for a door of hope to every penitent Believer.

*When the sick person is best composed, may be least disturbed, and the other necessar Offices about him least hindred, the Minister, if desired, shall pray with him, and for him, to this effect;*

Confessing and bewailing of Sin Original and Actual, the miserable condition of all by nature, as being children of wrath, and under the curse, acknowledging that all Diseases, Sickneses, Death and Hell it self, are the proper issues and effects thereof; Imploring Gods mercy for the sick Person through the Blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself, make known to him the cause why God smiteth him, reveal Jesus Christ to his Soul for

Righteousness and Life, give unto him his Spirit to create and strengthen Faith to lay upon Christ, to work in him comfortable evidences of his Love, to arm him against temptation to take off his heart from the World, to sanctify his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in Faith to the end.

That if God shall please to add to his days, he would vouchsafe to bless and sanctify all men of his Recovery, to remove the disease, renew strength, and enable him to walk worthy of God by a faithful remembrance, and diligent observing of such vows and promises of holiness and obedience, as men are apt to make in times of sickness, that he may glorify God in the remaining part of his life.

And if God have determined to finish his day by the present visitation, he may find such evidence of the pardon of his sins, of his interest in Christ and eternal Life by Christ, as may cause his inward man to be renewed, while his outward man decayeth; that he may behold death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved, and to be with Christ, and so to receive the end of his Faith, the Salvation of his Soul, through the only merits and intercession of the Lord Jesus Christ, our alone Saviour, and all-sufficient Redeemer.

The Minister shall admonish him also (as the case shall be cause) to set his house in order, thereby to prevent inconveniencies, to take care for payment of his debts, and to make restitution and satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance.

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riance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hands of God.

Lastly, The Minister may improve the present occasion to exhort those about the sick Person, to consider their own mortality, to return to the Lord, and make peace with him; in health to prepare for sickness, death & judgement, and all the days of their appointed time, so to wait until their change come, that when Christ who is our life shall appear, they may appear with him in Glory.

### *Concerning Burial of the Dead.*

**W**Hen any person departeth this life, let the dead Body upon the day of burial be decently attended from the house to the place appointed for publick burial, and there immediately interred without any Ceremony.

And because the custom of kneeling down and praying by, or towards the dead Corps and other such usages in the place where it lies, before it be carried to burial, are superstitious; and for that praying, reading and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living, therefore let all such things be laid aside.

Howbeit we judge it very convenient, that the Christian Friends, which accompany the dead Body to the place appointed for publick Burial, do apply themselves to meditations and conferences, futeable to the occasion; and that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their Duty.

That this shal not extend to deny any C  
pects or deferences at the burial, suteable  
rank and condition of the party deceased  
he was living.

*Concerning Publick Solemn Fasting.*

**W**Hen some great and notable Judgements  
either inflicted upon a people, or apparen  
imminent, or by some extraordinary provoc  
ons notoriously deserved; as also when so  
special blessing is to be sought and obtained, p  
lick solemn Fasting ( which is to continue  
whole day ) is a duty that God expecteth fr  
the Nation or People.

A Religious Fast requires total abstinence,  
only from all food ( unless bodily weakness  
manifestly disable from holding out till the F  
be ended, in which case somewhat may be tak  
yet very sparingly, to support Nature when  
dy to faint ) but also from all worldly labor  
discourses and thoughts, and from all bodily  
lights ( although at other times lawful ) rich  
parcel, ornament, and such like, during the F  
and much more for what ever is, in the nat  
or use, scandalous or offensive; as gadish and  
lascivious habits and gestures, and other van  
of either sex; which we recommend to all M  
sters in their places, diligently and zealously  
reprove, as at other times, so especially  
Fast, without respect of Persons, as there  
be occasion.

Before the publick Meeting, each Family  
Person a part are privately to use all Religi  
care to prepare their hearts to such a sol  
work, and to be early at the Congregation.



So large a portion of the day, as conveniently may be, is to be spent in publick reading and preaching of the Word, with singing of Psalms fit to quicken affections suitable to such a Duty; but especially in Prayer, to this or the like effect.

*Giving Glory to the great Majesty of God the Creator, Preserver, and supreme Ruler of all the World, the better to affect us thereby with a holy reverence and awe of him; acknowledging his manifold, great and tender Mercies, especially to the Church and Nation, the more effectually to soften and abase our hearts before him; Humbly confessing of sins of all sorts, with their several aggravations; Justifying Gods righteous Judgements, as being far less than our sins do deserve; yet humbly and earnestly imploring his mercy and grace for ourselves, the Church and Nation; for our King and all in Authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more special importunity and enlargement than at other times; applying by Faith the promises and goodness of God, for Pardon, Help and Deliverance from the evils felt, feared, or deserved, and so obtaining the Blessings which we need and expect; together with a giving up of our selves wholly and for ever unto the Lord.*

In all these, the Ministers, who are the mouths of the People unto God, ought so to speak from their hearts upon serious and through premeditation of them, that both themselves, and their people may be much affected, and ever melted thereby; especially with sorrow for their sins, that it may be indeed a day of deep Humiliation and afflicting of the Soul.

Special choice is to be made of such Scriptures

to be read, and of such Texts for preaching may best work the hearts of the hearers to the special business of the day, and most dispose them to Humiliation and Repentance; insisting most on these particulars, which each Ministers observation and experience tells him are most conducing to the Edification and Reformation of the Congregation to which he preacheth.

Before the close of the publick Duties, the Minister is in his own and the Peoples Name, to engage his and their hearts to be the Lords, with professed purpose and resolution to reform whatever is amiss among them, and more particularly such sins as they have been more remarkably guilty of, and to draw near unto God, and to walk more closely and faithfully with him in new obedience than ever before.

He is also to admonish the People with all opportunity, that the work of that day doth not end with the publick duties of it, but that they are to improve the remainder of the day, and of the whole life, in re-inforcing upon themselves and their Families in private, all these godly affections and resolutions which they professed in publick, as that they may be settled in their hearts ever, and themselves may more sensibly find that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them by answers of Grace, in pardoning of sin, in removing of Judgements, in averting or preventing of Plagues, and in conferring of Blessings suitable to the Conditions and Prayers of the People by Jesus Christ.

Beside solemn and general Fasts enjoyned by Authority, we judge that at other times Con-



gations may keep days of Fasting, as divine Providence shall administer unto them special occasions; And also that Families may do the same, so it be not on days wherein the Congregation to which they do belong is to meet for fasting, or other publick Duties of Worship.

*Concerning the Observation of Days  
of Publick Thanksgiving.*

**W**Hen any such day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the People may the better prepare themselves thereunto.

The day being come, and the Congregation (after private preparations) being assembled, the Minister is to begin with a word of Exhortation, to stir up the People to the duty for which they are met, and with a short Prayer for Gods assistance and blessing, as at other Conventions for publick Worship, according to the particular occasion of their meeting.

Let him then make some pithy narration of the Deliverance obtained or Mercy received, or of what ever have occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalms be sung for that purpose, before or after the reading of some portion of the Word, suitable to the present business.

Then let the minister who is to preach, proceed to farther Exhortation and Prayer before his Sermon, with special reference to the present work;  
after

after which let him preach upon some Text of Scripture pertinent to the occasion.

The Sermon ended, let him only pray, as at other times after preaching is directed, with remembrance of the Necessities of the Church King and State ( if before the Sermon they were omitted ) but inlarge himself in due and solemn Thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give thanks, with humble Petition for the continuance and renewing of Gods wonted mercies, as need shal be, and for sanctifying Grace to make a right use thereof. And so having sung another Psalm suteable to the mercy, let him dismiss the Congregation with a Blessing, that they may have some convenient time for their re-past and refreshing.

But the Minister (before their dismissal) is solemnly to admonish them, to beware of all excess and riot tending to gluttony or drunkenness, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnal, but spiritual which may make Gods praise to be glorious, and themselves humble and sober, and that both their feeding and rejoycing may render them more chearful, and enlarged farther to celebrate his Praises in the midst of the Congregation when they return unto it, in the remaining part of that day.

When the Congregation shal be again assembled, the like course in praying, reading, preaching, singing of Psalms, and offering up of more praise and thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time will give leave.



At one or both of the publick Meetings that day, a Collection is to be made for the poor, (and in the like manner upon the day of publick Humiliation) that their loins may bless us, and rejoice the more with us: and the people are to be exhorted, at the end of the latter meeting, to spend the residue of that day in holy Duties, and testifications of Christian Love and Charity one towards another, and of rejoicing more and more in the Lord, as becometh those who make the joy of the Lord their strength.

*Of singing of Psalms.*

**I**T is the duty of Christians to praise God, publicly by singing of Psalms together in the Congregation, and also privately in the Family.

In singing of Psalms the voice is to be tuneable and gravely ordered: But the chief care must be to sing with understanding, and with grace in the heart, making melody to the Lord.

That the whole Congregation may join herein every one that can read is to have a Psalm Book; and all others, not disabled by age or otherwise, are to be exhorted to learn to read: But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit Person appointed by him and the other ruling Officers, do read the Psalm, line by line, before the singing hereof.

*An Appendix touching Days and Places for  
Publick Worship.*

**T**Here is no day commanded in Scripture to be kept holy under the Gospel, but the Lords Day, which is the Christian Sabbath.

*Festival*

*Festival Days, vulgarly called holy Days, having no warrant in the Word of God, are not to be continued.*

*Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a day or days for publick Fasting or Thanksgiving, as the several eminent and extraordinary dispensations of Gods Providence shall administer cause and opportunity to his People.*

*As no place is capable of any Holiness under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the publick Worship of God and therefore we hold it requisite that the places for publick assembling for worship among us should be continued and employed for that use.*

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*To the Right Honourable,*  
**T H E**

# **Lords and Commons** **Assembled in Parliament.**

*The humble Advice of the Assembly of Divines, now sitting by Ordinance of Parliament at Westminster, concerning*  
**CHURCH GOVERNMENT.**

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## **THE PREFACE.**

**J**ESUS CHRIST, upon whose shoulders the Government is, whose Name is called Wonderful, Counsellor, the Mighty God, the Everlasting



ing Father, the Prince of Peace, of the encrease of whose Government and Peace there shall be no end. who sits upon the Thron of David, and upon his Kingdom, to order it, and to establish it with Judgement and Justice, from henceforth even for ever, having all Power given unto him in Heaven and in Earth by the Father. who raised him from the dead, and set him on his own right Hand, far above all Principalities, and Power, and Might, and Dominion, and every Name that is named not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the Head over all things to the Church, which is his Body, the fulness of him that filleth all in all: He being ascended up far above all Heavens, that he might fill all things, received Gifts for his Church, and gave Offices necessary for the Edification of his Church, and perfecting of his Saints.

Matth 28. v. 4. 18. 19. 20. Eph. 1. 20. to 23. compared with Ephes. 4. v. 8, 11. and Psal. 68. vers. 18.

### Of the Church.

**T**Here is one General Church visible, held forth in the New Testament. 1 Cor. 12 12. 13. 28. together with the rest of the Chapter.

The Ministry, Oracles and Ordinances of the New Testament, are given by Jesus Christ to the general Church visible, for the gathering and perfecting of it in this life, until his second coming, 1 Cor. 12. v 28. Eph. 4. 4. 5. compared with v. 10. 11 12. 13. 15. 16. of the same Chapter.

Particular visible Churches, Members of the General Church, are also held forth in the New Testa.

Testament, *Gal. 1. 21. 22.* *Rev. 1. 4. 20.* and *Rev. 2. 1.* Particular Churches in the primitive times were made up of visible Saints, viz. of such as being of age, professed Faith in Christ, and Obedience unto Christ, according to the Rule of Faith and Life, taught by Christ and his Apostles, and of their Children, *Acts 2. 38. 41.* *Acts 2. last,* compared with *Acts 5. 14.* *1 Cor. 1. 2.* compared with *2 Cor. 9. 13.* *Acts 2. 39.* *1 Cor. 7. 14.* *Rom. 15. 16.* and so foreward, *Mark 10. 14* compared with *Matth. 19. v. 13. 14.* *Luke 18. 15. 16.*

### *Of the Officers of the Church.*

**T**HE Officers which Christ hath appointed for the Edification of his Church, and the perfecting of the Saints, are :

Some extraordinary, as Apostles, Evangelists, and Prophets, which are ceased.

Others ordinary and perpetual, as Pastors, Teachers, and other Church Governours and Deacons.

### *Pastors.*

**T**HE Pastor is an ordinary and perpetual Officer in the Church, *Jer. 3. v. 15. 16. 17.* Prophecyng of the time of the Gospel, *1 Pet. 3. 2. 3. 4.* *Eph. 4. 11. 12. 13.*

First, it belongs to his Office,

To pray for and with his Flock, as the mouth of the People unto God, *Acts 6. 2. 3. 4.* and *20. 36.* where Preaching and Prayer are joyned as several parts of the same Office, *1 Tim. 5. 14. 15.* The Office of the Elder, that is, the Pastor, is to pray for the sick, even in private, to which a blessing



sing is especially promised, much more therefore ought he to perform this in the publick execution of his Office as a part thereof.

To read the Scripture publickly; For the proof of which;

1. That the Priests and Levites in the Jewish Church were trusted with the publick reading of the Word, as is proved, *Deut. 31. v. 9. 10. 11. Nehem. 8. 1. 2. and 13.*

2. That the Ministers of the Gospel have as ample a Charge and Commission to dispense the Word, as well as other Ordinances, as the Priests and Levites had under the Law, proved, *Isa. 66. 21. Matth. 23. 34.* Where our Saviour entituleth the Officers of the New Testament, whom he will send forth by the same names of the Teachers of the Old.

Which proposition prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the Scriptures belongeth to the Pastors Office.

To feed the Flock by preaching of the Word, according to which he is to teach, convince, reprove, exhort and comfort, *1 Tim. 3. 2. 2 Tim. 3. 16. 17. Tit. 1. 9.*

To Catechise, which is plain laying down the Principles of the Oracles of God. *Heb. 5. v. 12.* or of the Doctrine of Christ, and is a part of preaching.

To dispense other Divine Mysteries, *1 Cor. 4. v. 1. 2.*

To administer the Sacraments, *Matth. 28. 19. 20. Mark 16. 15. 16. 1 Cor. 11. 23. 24. 25.* compared with *1 Cor. 10. 16.*

To bless the People from God, *Numb. 6. 23, 24. 24.*

25. 26. compared with *Rev.* 14. 5. ( where the same blessings & persons from whom they come are expressly mentioned ) *Isa.* 66. 21. here under the Names of Priests and Levites, to be continued under the Gospel, are meant Evangelical Pastors, who therefore are by Office to bless the People. *Deut.* 10. 8. *2Cor.* 13. 14. *Eph.* 1. 2.

To take care of the poor, *Acts* 11. 30. and 4. 34. 35. 36. 37. and 6. 2. 3. 4. *1Cor.* 16. 1. 10. *Gal.* 2. 9. 10.

And he hath also a ruling power over the Flock as a Pastor, *1Tim.* 5. 17. *Acts* 20. 17. and 28. 1. *1Thess.* 5. 12. *Heb.* 13. 7. 17.

### *Teacher or Doctor.*

THE Scripture doth hold out the Name and Title of a Teacher as well as of a Pastor, *1Cor.* 12. v. 28. *Eph.* 4. 11.

Who is also a Minister of the Word as well as the Pastor, and hath power of administration of the Sacraments.

The Lord having given different gifts, and divers exercises according to these gifts in the Ministry of the Word, *Rom.* 12. 6. 7. 8. *1Cor.* 12. 14. 5. 6. 7. Tho' these different gifts may meet in, and accordingly be exercised by one and the same Minister, *1Cor.* 14. 3. *2Tim.* 4. 2. *Tit.* 2. 9. yet where be several Ministers in the same Congregation, they may be designed to several employments, according to the different gifts in which each of them doth most excel. *Rom.* 12. 6. 7. 8. *1Pet.* 4. 10. 11. And he that doth more excel in exposition of Scripture, in teaching sound Doctrine & in convincing gain-sayers, then he doth in application, and is accordingly employed there



in, may be called a **Teacher** or **Doctor**, the places alledged by the Notation of the Word do b prove the Proposition; Nevertheless where is but one Minister in a particular Congregation, he is to perform so far as he is able the whole work of the Ministry, as appeareth in *2 Tim. 4. 2. Tit. 1 9.* before alledged, *1 Tim. 6. 2.*

A Teacher or Doctor is of most excellent use, in Schools and Universities, as of old in the Schools of the Prophets, and at Jerusalem, where Gamaliel, and others taught as Doctors.

#### *Other Church Governours.*

**A**S there were in the Jewish Church Elders of the People, joyned with the Priests and Levites in the Government of the Church, (as appeareth in *2 Chr. 19. v. 8. 9. 10.*) So Christ, who hath instituted a Government, and Governours Ecclesiastical in the Church, hath furnished some in his Church, beside the Minister of the Word, with gifts for Government, and with commission to execute the same when called thereunto who are to joyn with the Minister in the Government of the Church, *Rom. 12 7. 8. 1 Cor. 12. 28.* which Officers reformed Churches commonly call *Elders*.

#### *Deacons.*

**T**HE Scripture doth hold out Deacons as distinct Officers in the Church, *Phil. 1 v. 1. Tim 2. 8.* whose Office is perpetual, *1 Tim. 3. 8. to 15 Acts 6. 1. 2. 3. 4* To whose Office it belongs not to preach the Word, or administer the Sacraments, but to take special care in distributing to the necessities of the poor, *Acts 6. 1. 2. 3. 4* and the verses following.

*Of particular Congregations.*

**I**T is lawful and expedient that there be fixed Congregations, that is, a certain Company of Christians to meet in one Assembly ordinarily for publick Worship. When Believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed Congregations, for the better administration of such Ordinances as belong unto them, and the discharge of mutual duties, *1 Cor. 14. 26. Let all things be done unto edifying; and verses 33. 40.*

The ordinary way of dividing Christians into distinct Congregations, and most expedient for edification, is by the respective bounds of their dwellings.

*First.* Because they who dwell together, being bound to all kind of Moral duties one to another, have the better opportunity thereby to discharge them, which Moral Tye is perpetual, for Christ came not to destroy the Law, but to fulfill it. *Dent. 15. 7. 11. Mat. 22. 29. Mat. 5. 17.*

*Secondly.* The Communion of Saints must be so ordered, as may stand with the most convenient use of the Ordinances, and discharge of moral Duties, without respect of persons, *1 Cor. 14. 26. Let all things be done unto edifying, Heb. 10. 24. 25. James 2. 1. 2.*

*Thirdly,* The Pastor and People must so nearly cohabit together, as that they may mutually perform their Duties each to other with most convenience.

In this Company some must be set apart to bear Office.



*Of the Officers of a particular Congregation.*

**F**OR Officers in a single Congregation, there ought to be one at the least both to labour in the Word and Doctrine, and to rule, *Prov. 29. 18. 1 Tim. 5. 17. Heb. 13. 7.*

It is also requisite that there should be others to joyn in Government, *1 Cor. 12. 28.*

And likewise it is requisite that there be others to take special care for the relief of the Poor, *Acts 6. 2. 3.*

The number of each of which is to be proportioned according to the condition of the Congregation.

These Officers are to meet together at convenient and set times, for the well ordering of the affairs of that Congregation, each according to his Office.

It is most expedient that in these meetings, one whose Office is to labour in the Word and Doctrine, do moderate in their proceedings, *1 Tim. 5. 17.*

*Of the Ordinance of a particular Congregation.*

**T**HE Ordinances in a single Congregation, are Prayer, Thanksgiving, and singing of Psalms, *1 Tim. 2. 1. 1 Cor. 14. 15, 16.* The Word read (although there follow no immediate explication of what is read) the Word expounded and applied, Catechising, the Sacraments administred, Collection made for the Poor, dismissing the People with a Blessing.

*Of Church Government, and the severall sorts of Assemblies for the same.*

**C**Hrist hath instituted a Government, and Govern-

vernours Ecclesiastical in the Church, to purpose the Apostles did immediatly receive Keys from the hand of Jesus Christ, and did use and exercise them in all the Churches of the World upon all occasions.

And Christ hath since continually furnished some in his Church with gifts of Government and with commission to execute the same who are called thereunto.

It is lawful and agreeable to the Word of God that the Church be governed by several sorts of Assemblies, which are Congregational, Classis, and Synodical.

*Of the Power in common of all these Assemblies.*

**I**T is lawful and agreeable to the Word of God that the several Assemblies beforementioned have power to convent and call before them any person within their several bounds, whom the Ecclesiastical business which is before them doth concern, proved by *Math. 18. 15. to 21.*

They have power to hear and determine such causes and differences, as do orderly come before them.

It is lawful and agreeable to the Word of God that all the said Assemblies have some power to dispence Church-censures.

*Of Congregational Assemblies, that is, The meeting of the Ruling Officers of a particular Congregation for the Government thereof.*

**T**HE Ruling Officers of a particular Congregation have power authoritatively to call before them any member of the Congregation, when they shall see just occasion,



To enquire into the Knowledge and Spiritual  
Estate of the several members of the Congrega-  
tion. To Admonish and Rebuke.

Which three branches are proved by *Heb. 13.*  
*17. 1 Thess. 5. 12. 13. Ezek. 34. 4*

Authoritative suspension from the Lords Table  
of a person not yet cast out of the Church, is a-  
greeable to the Scripture.

*First.* Because the Ordinance it self must not  
be prophaned.

*Secondly.* Because we are charged to withdraw  
from those that walk disorderly.

*Thirdly.* Because of the great sin and danger  
both to him that comes unworthily, and also to  
the whole Church, *Mat. 7. 6. 2 Thes. 3. 6. 14. 15.*  
*1 Cor. 11. 27. to the end of the chap.* compared with  
*Jude v. 23. 1 Tim. 5. 22.* And there was power  
and authority under the Old Testament, to keep  
unclean persons from holy things, *Lev. 13. 5.*  
*Num. 9. 7. 2 Chron. 23. 19.*

The like power and authority by way of Ana-  
logy continues under the New Testament.

The Ruling Officers of a particular Congrega-  
tion, have power authoritatively to suspend from  
the Lords Table a person not yet cast out of the  
Church.

*First.* Because those who have Authority to  
judge of, and admit such as are fit to receive the  
Sacrament, have Authority to keep back such as  
shall be found unworthy.

*Secondly.* Because it is an Ecclesiastical busi-  
ness of ordinary practice belonging to that Con-  
gregation.

When Congregations are divided and fixed,  
they need all mutual help one from another; both  
in

in regard of their inward weakness, and  
tual dependence; as also in regard of Enemies  
from without.

### *Of Classical Assemblies.*

**T**HE Scripture doth hold out a Presbytery in  
Church, both in the first Epistle to *Timothy*  
4. 14. and in *Acts* 15. 2. 4. 6.

A Presbytery consisteth of Ministers of the  
Word, and such other publick Officers as are  
agreeable to, and warranted by the Word of God  
to be Church Governours, to joyn with the Mini-  
sters in the Government of the Church, as ap-  
peareth, *Rom* 12. 7 8. *1 Cor.* 12. 28.

The Scripture doth hold forth, that many par-  
ticular Congregations may be under one Presby-  
terial Government.

This Proposition is proved by instances.

I. *First*, Of the Church of *Jerusalem*, which  
consisteth of more Congregations than one, and  
all these Congregations were under one Presby-  
terial Government.

*This appeareth thus.*

I. *First*, The Church of *Jerusalem* consisteth  
of more Congregations than one. as is manifest.

*First*, By the multitude of Believers before the  
dispersion of the Believers, there by means of  
persecution mentioned in the *Acts* of the Ap-  
ostles, chap. 1. in the beginning thereof, with  
chap. 1. vers. 11. and chap. 1. v. 41. 46. 47. and  
chap. 4. v. 4. and chap. 5. v. 14. and chap. 6.  
the same Book of the *Acts* v. 17.

And also after the dispersion, *Acts* 9. v.  
and chap. 12. v. 14. and chap. 21. v. 20. of  
the same Book.



*Secondly*, By the many Apostles; and other Preachers in the Church of *Jerusalem*, and if there were but one Congregation there, then each Apostle preached but seldom; which will not consist with *chap. 6. v. 2.* of the same Book of the *Acts* of the Apostles.

*Thirdly*, The diversity of Languages amongst the Believers, mentioned both in the second and sixth Chapters of the *Acts*, both argue more Congregations than one in that Church.

2. *Secondly*, All these Congregations were under one Presbyterial Government; Because,

*First*, They were one Church, *Acts 8. 1.* and *47.* compared with *chap. 5. 11.* and *12. 5.* and *15. 4.* of the same Book.

*Secondly*, The Elders of the Church are mentioned *Acts 11. 30.* and *15. 4, 6, 22.* and *21. 17 & 18.* of the same Book.

*Thirdly*, The Apostles did the ordinary Acts of Presbyters, as Presbyters in that Kirk, which proveth a Presbyterial Church before the dispersion, *Acts 6.*

*Fourthly*, The several Congregations in *Jerusalem* being one Church, the Elders of that Church are mentioned as meeting together for acts of government, *Acts 11. 30.* and *15. 4, 6, 22.* and *21. 17, 18.* and so forward, which proves that those several Congregations were under one Presbyterial Government.

7. And whether these Congregations were fixed or not fixed, in regard of Officers or Members, it is all one as to the truth of the Proposition.

v. Nor doth there appear any material difference betwixt the several Congregations in *Jerusalem*, and the many Congregations now in the ordinary

condition of the Church, as to the point of fitness required of Officers or Members.

3. *Thirdly*, Therefore the Scripture doth hold forth, that many Congregations may be under one Presbyterial Government.

II. *Secondly*, By the instance of the Church of *Ephesus*: For,

1. That there were more Congregations than one in the Church of *Ephesus*, appears by *Acts* 19. 31. where is mention of *Pauls* continuance at *Ephesus*, in preaching for the space of three years; and *Acts* 12. 16. 18. 20. special effect of the Lord is mentioned, and v. 10. & 17. of the same chap. where is a distinction of Jews and Greeks; and *1 Cor.* 16. 8. 9. where is a reason of *Pauls* stay at *Ephesus* until *Pentecost*, and v. 12. where is mention of a particular Church in the house of *Aquila* and *Priscilla*, then at *Ephesus*; as appears *Acts* 18. 19. 24. 26. All which laid together doth prove, that the multitudes of Believers did make more Congregations than one in the Church of *Ephesus*.

2. That there were many Elders over the many Congregations, as one Flock, appears *Acts* 20. 17. 25. 28. 30. 36. 37.

3. That these many Congregations were of one Church, and that they were under one Presbyterial Government, appeareth *Rev.* 2. the first verses, joyned with *Acts* 20. 17. 18.

#### *Of Synodical Assemblies.*

**T**HE Scripture doth hold out another sort of Assemblies for the Government of the Church, beside Classial and Congregational, all which we call Synodical, *Acts* 15. Pastors and Teachers.



and other Church Governours, (as also other fit Persons, when it shall be deemed expedient) are Members of these Assemblies, which we call Synodical, where they have a lawful calling thereunto.

Synodical Assemblies may lawfully be of several sorts, as Provincial, National, and oecumenical.

It is lawful and agreeable to the Word of God, that there be a subordination of Congregational, Classiſical, Provincial, and National Assemblies, for the Government of the Church.

### *Of Ordination of Ministers.*

**U**nder the Head of Ordination of Ministers, is to be considered either the Doctrine of Ordination, or the Power of it.

#### *Touching the Doctrine of Ordination.*

**N**O man ought to take upon him the Office of a Minister of the Word, without a lawful calling, *John 3. 27. Rom. 10. 14. 15. Jer. 14. 14. Heb. 5. 4.*

Ordination is always to be continued in the Church, *Tit. 1. 5. 1 Tim. 5. 21. 23.*

Ordination is the solemn setting a part of a person to some publick Church Office, *Numb. 8. 10. 11. 14. 19. 22. Acts 6. 3. 5. 6.*

Every Minister of the Word is to be ordained by imposition of hands, and Prayer with Fasting, by these preaching Presbyters to whom it doth belong, *1 Tim. 5. 22. Acts 14. 23. & 13. 3.*

It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church, or

other Ministerial Charge, *Acts* 14. 23. *Tit.* 1. 6.  
*Acts* 20. 17. & 28.

He that is to be ordained Minister, must be duly qualified both for life and Ministerial abilities according to the Rules of the Apostle, *1 Tim.* 3. 2. to 6. *Tit.* 1. 6. 7. 8. 9.

He is to be examined and approved by those by whom he is to be ordained, *1 Tim.* 3. 7. 10. & 5. 22.

No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, *1 Tim.* 3. 2. *Tit.* 1. 7.

### *Touching the Power of Ordination.*

**O**rdination is the Act of a Presbytery, *1 Tim.* 4. v. 14.

The power of ordering the whole work of Ordination is in the whole Presbytery, which when it is over more Congregations than one, whether these Congregations be fixed or not fixed, in regard of Officers or Members, it is indifferent as to the point of Ordination, *1 Tim.* 4. 14.

It is very requisite that no single Congregation that can conveniently associate, do assume to it self all and sole power in Ordination.

1. Because there is no Example in Scripture that any single Congregation, which might conveniently associate, did assume to it self all and sole power in Ordination, neither is there any Rule which may warrant such a Practice.

2. Because there is in Scripture, example of Ordination in a Presbytery over divers Congregations, as in the Church of Jerusalem, where were many Congregations, these many Congregations



gations were under one Presbytery, and this Presbytery did ordain.

The Preaching Presbyters orderly associated either in Cities or neighbouring Villages, are those to whom the imposition of Hands doth appertain, for these Congregations within their bounds respectively.

*Some other particulars concerning Church Government do yet remain unfinished, which shall be, with all convenient speed, prepared and presented to this Honourable HOUSE.*

---

*To the Right Honourable,*

T H E

Lords and Commons

Assembled in Parliament.

The humble Advice of the *Assembly of Divines*, now sitting by Ordinance of *Parliament* at *Westminster*, concerning the Doctrinal part of Ordination, of  
**MINISTERS.**

1. **N**O man ought to take upon him the Office of a Minister of the Word, without a lawful calling, *John 3. 17. Rom. 10. 14, 15. Jer. 14. 14. Heb. 5. 4.*

2. Ordination is always to be continued in the Church, *Tit. 1. 5. 1 Tim. 5. 21, 22.*

person to some publick Church Office, *Numb. 8. 10. to 12. Acts 6. 3. 5. 6.*

4. Every Minister of the Word is to be ordained by imposition of Hands, & Prayer, with Fasting, by those preaching Presbyters to whom it doth belong, *1 Tim. 5. 22. Acts 14. 23. & 13. 3.*

5. The power of ordering the whole Work of Ordination is in the whole Presbytery, which, when it is over more Congregations than one, whether these Congregations be fixed or not fixed in regard of Officers or Members, it is indifferent as to the point of Ordination, *1 Tim. 4. 14.*

6. It is agreeable to the Word of God, and very expedient, that such as are to be ordained Ministers, be designed to some particular Church or other Ministerial charge, *Acts 14. 23. Tit. 1. 5. Acts 20. 17. & 28.*

7. He that is to be ordained Minister, must be duly qualified both for life and Ministerial Abilities, according to the Rules of the Apostle, *1 Tim. 3. 2. 3. 4. 5. 6. Tit. 1. 5. to 9.*

8. He is to be examined and approved by those by whom he is to be ordained, *1 Tim. 3. 7. 10. and 5. 22.*

9. No man is to be ordained a Minister for a particular Congregation, if they of that Congregation can shew just cause of exception against him, *1 Tim. 3. 2. Tit. 1. 7.*

10. Preaching Presbyters orderly associated either in Cities, or neighbouring Villages, are those to whom the imposition of Hands doth appertain, for those Congregations within their bounds respectively, *1 Tim. 4. 17*

11. In extraordinary cases, something extraordinary



ordinary may be done, until a better order may be had ; yet keeping as near as possibly may be to the Rule. 2 Chron. 19. 34. 35. 36. & 30 2. 3. 4. 5.

12. There is at this time ( as we humbly conceive ) an extraordinary occasion for a way of Ordination for the present supply of Ministers.

### *The Directory for Ordination of Ministers.*

**I**T being manifest by the Word of God, that no man ought to take upon him the Office of a Minister of the Gospel, until he be lawfully called, and ordained thereunto : And that the work of Ordination is to be performed with all due care, wisdom, gravity and solemnity, we humbly tender these Directions as requisite to be observed.

1. He that is to be ordained, being either nominated by the People, or otherwise commended to the Presbytery for any place ; must address himself to the Presbytery, and bring with him a Testimonial of taking the Covenant of the three Kingdoms, of his diligence and proficiency in his Studies ; what degree he hath taken in the University : and what hath been the time of his abode there ; and withal, of his Age, which is to be twenty four years ; but especially of his life and conversation.

Which being considered by the Presbytery, they are to proceed, to enquire touching the Grace of God in him, and whether he be of such holiness of life as is requisite in a Minister of the Gospel, and to examine him touching his learning and sufficiency, and touching the evidences

...calling to the Holy Ministry, and in particular, his fair and direct Calling to that place.

The Rules for Examination are these.

1. **T**hat the Party examined be dealt withall in a brotherly way, with mildness of Spirit, and with special respect to the gravity, modesty, and quality of every one.

2. He shal be examined touching his skill in the Original Tongues, and his tryal to be made by reading the Hebrew and Greek Testaments, and rendering some portion of some into Latine; and if he be defective in them, enquiry shall be made the more strictly after his other Learning, and whether he hath skill in Logick and Philosophy.

3. What Authors in Divinity he hath read, and is best acquainted with; and tryal shall be made in his knowledge of the grounds of Religion, and ability to defend the Orthodox Doctrine contained in them, against all unsound and erroneous Opinions. especially these of the present Age, of his skill in the sense and meaning of such places of Scripture as shall be proposed unto him in cases of Conscience, and in the Chronology of the Scripture, and the Ecclesiastical History.

4. If he hath not before preached in publick, with approbation of such as are able to judge, he shall at a competent time assigned him, expound before the Presbytery such a place of Scripture as shall be given him.

5. He shall also, within a competent time frame a discourse in Latine upon such a common place of Controversy in Divinity as shall be assigned him, and exhibit to the Presbytery such Theses, as express the sum thereof, and maintain a Dispute upon them.

6. H



6. He shall preach before the People, the Presbytery, or some of the Ministers of the Word appointed by them being present.

7. The proportion of his gifts, in relation to the place unto which he is called, shall be considered.

8. Beside the tryal of his gifts in preaching, he shall undergo an Examination in the Premisses two several days, and more, if the Presbytery shall judge it necessary.

9 And as for him that hath been formerly ordained a Minister, and is to be removed to another Charge, he shall bring a Testimonial of his Ordination, and of his Abilities and Conversation, whereupon his fitness for that place shall be tryed by his preaching there ( if it shall be judged necessary ) by a farther examination of him.

3. In all which he being approved, he is to be sent to the Church where he is to serve, there to preach three several days, and to converse with the people, that they may have tryal of his Gifts for their edification, and may have time and occasion to enquire into, and the better to know his life and conversation.

4. In the last of these three days, appointed for the tryal of his Gifts in preaching, there shall be sent from the Presbytery to the Congregation, a publick intimation in writing, which shall be put-lickly read before the people, and after affixed to the Church door, to signify, that such a day, a competent number of the Members of that Congregation, nominated by themselves, shall appear before the Presbytery, to give their consent and approbation to such a man to be their Minister, or otherwise to put in with all Christian discretion & meekness, what exceptions they have against

against him; and if upon the day appointed there be no just exception against him, but the People give their consent, then the Presbytery shall proceed to Ordination.

5, Upon the day appointed for Ordination, which is to be performed in that Church, where he that is to be ordained is to serve, a solemn Fast shall be kept by the Congregation, that they may the more earnestly joyn in Prayer for a Blessing upon the Ordinance, and the labours of his Servant for their good. The Presbytery shall come to the place, or at least three or four Ministers of the Word shall be sent thither from the Presbytery, of which one appointed by the Presbytery shall preach to the people, concerning the Office and Duty of Ministers of Christ, and how the people ought to receive them for their Work sake.

6. After the Sermon, the Minister who hath preached, shall in the face of the Congregation demand of him who is now to be ordained: concerning his Faith in Christ Jesus, and his perswasion of the truth of the Reformed Religion, according to the Scripture; his sincere intentions and ends in desiring to enter into this Calling; His diligence in Praying, Reading, Meditation, Preaching, Ministering the Sacraments, Discipline, & doing all Ministerial Duties towards his Charge; His Zeal and Faithfulness in maintaining the Truth of the Gospel, and Unity of the Church against Error and Schism; His care that himself and his Family may be unblamable, & example to the Flock; His willingness and humility, meekness of spirit, to submit unto the admonitions of his Brethren, and discipline of the Church; and his resolution to continue in duty against trouble and persecution,



7. In all which having declared himself, professed his willingness, and promised his endeavours by the help of God; The Minister likewise shall demand of the People, concerning their willingness to receive and acknowledge him as the Minister of Christ, and to obey and submit unto him, as having rule over them in the Lord, and to maintain, encourage, and assist him in all the parts of his Office. /

Which being mutually promised by the people, the Presbytery, or the Ministers sent from them for Ordination, shall solemnly set him apart to the Office and Work of the Ministry, by laying their hands on him, which is to be accompanied with a short Prayer or Blessing, to this effect.

8. *Thankfully acknowledging the great mercy of God, in sending Jesus Christ for the Redemption of his People, and for his Ascension to the Right Hand of God the Father, and thence pouring out his Spirit, and giving Gifts to Men, Apostles, Evangelists, Prophets, Pastors and Teachers, for the gathering and building up of his Church, and for fitting and inclining this man to this great work; To entreat him to fit him with his holy Spirit, to give him ( who in his Name we thus set apart to his holy Service ) to fulfil the work of his Ministry in all things; that he may both save himself, and his People committed to his charge.*

9. This or the like form of prayer and blessing being ended, let the Minister who preached briefly exhort him to consider of the greatness of his Office and Work, the danger of negligence, both to himself and his People, the Blessing which will accompany his faithfulness in this life,  
and

and that to come ; and withal, exhort the people to carry themselves to him as to their Minister in the Lord, according to their solemn promise made before ; and so by Prayer cōmending both him and his Flock to the Grace of God, after singing of a Psalm, let the Assembly be dismissed with a Blessing.

**10.** If a Minister be designed to a Congregation who have been formerly ordained Presbyter, according to the form of Ordination which hath been in the Church of *England*, which we hold for substance to be valid, and not to be disclaimed by any who have received it, then there being a cautious proceeding in matters of Examination, let him be admitted without any new Ordination.

**11.** And in case any person already ordained Minister in *Scotland*, or in any other Reformed Church, be designed to a Congregation in *England*, he is to bring from the Church to that Presbytery here, within which that Congregation is, a sufficient Testimonial of his Ordination, of his life and conversation, while he lived with them, and of the causes of his removal ; and to undergo such a tryal of his fitness and sufficiency, and to have the same course held with him in other particulars, as is set down in the Rule immediately going before, touching Examination and Admission.

**12.** That Records be carefully kept in the several Presbyteries, of the Names of the persons ordained, with their Testimonials, the time and place of their Ordination, of the Presbyters who did impose hands upon them, and of the charge to which they are appointed.

**13.** The



13. That no money or gift, of what kind soever, shall be received from the person to be ordained, or from any on his behalf, for Ordination, or ought else belonging to it, by any of the Presbytery, or any appertaining to any of them, upon what pretence soever.

*Thus far of ordinary Rules and Course of Ordination, in the ordinary way; That which concerns the extraordinary way, requisite to be now practized, followeth.*

I. **I**N these present exigencies, while we cannot have any Presbyteries formed up to their whole power and work, and that many Ministers are to be ordained for the service of the Armies, and Navy, and to many Congregations where there is no Minister at all, and where (by reason of the publick troubles) the people cannot either themselves enquire and find out one who may be a faithful Minister for them, or have any with safety sent unto them for such a solemn tryal as was before mentioned in the ordinary Rules, especially when there can be no Presbytery near unto them to whom they may address themselves or which may come or send to them a fit man to be ordained in that Congregation, and for that people; and yet notwithstanding it is requisite that Ministers be ordained for them, by some being set apart themselves for the Work of the Ministry, have power to join in the setting apart of others, who are found fit and worthy. In these cases, until by Gods blessing the aforesaid difficulties may be in some good measure removed; let some godly Ministers, in or about the City of  
*London,*

~~London~~, be designed by publick authority, who  
ing associated, may ordain Ministers for the C  
and Vicinity, keeping as near to the ordin  
Rules forementioned, as possibly they may; And  
let this Association be for no other intent or pu  
pose, but only for the Work of Ordination.

2. Let the like association be made by the same  
authority in great towns, and the neighbouring  
Parishes in the several Counties; which are at the  
present quiet and undisturbed, to do the like for  
the parts adjacent.

3. Let such as are chosen or appointed for the  
service of the Armies or Navy be ordained, as  
foresaid, by the associated Ministers of *London*,  
or some others in the Country.

4. Let them do the like, when any man shall  
duly and lawfully be recommended to them for  
the Ministry of any Congregation, who cannot  
enjoy liberty to have a tryal of his parts and abi  
lities, and desire the help of such Ministers so  
associated, for the better furnishing of them with  
such a person, as by them shall be judged fit for  
the service of that Church and People.



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# DIRECTIONS

OF THE

General Assembly,

Concerning Secret and Private

# WORSHIP:

And Mutual

# EDIFICATION.

For Cherishing Piety, for maintaining Unity, and avoiding Schism and Division.

**B**ESIDES the publick Worship in Congregations mercifully established in this Land in great purity; it is expedient and necessary, that Secret Worship of each person alone, and Private Worship of Families, be pressed and set up; that with National Reformation, the profession and power of Godliness, both personal and domestick be advanced.

I.

And first for secret Worship: It is most necessary,

sary, that every one apart and by themselves given to Prayer and Meditation, the unspeakable Benefit whereof is best known to them who are most exercised therein, this being the means whereby in a special way communion with God is entertained, and right preparation for all other duties obtained: And therefore it becometh not only Pastors within their several Charges, to press persons of all sorts to perform this duty Morning and Evening, and at other occasions, but also it is incumbent to the head of every Family, to have a care that both themselves, and all within their charge be daily diligent herein.

### I I.

The ordinary Duties comprehended under the exercise of Piety, which should be in Families when they are convened to that effect, are these: *First*, Prayer and Praises performed, with a special reference as well to the publick condition of the Kirk of God, and this Kingdom, as to the present case of the Family, and every member thereof. *Next*, Reading of Scriptures with Catechizing in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick Ordinances, and they made more capable to understand the Scriptures when they are read, together with godly Conferences tending to the edification of all the Members in the most holy Faith, as also admonition and rebuke upon just Reasons from those who have Authority in the Family.

### I I I.

As the Charge and Office of Interpreting the holy Scriptures is a part of the Ministerial calling, which



which none (howsoever otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his Kirk: So in every Family where there is any that can read, the holy Scriptures should be read ordinarily to the Family: and it is commendable that thereafter they confer, and by way of conference make some good use of what hath been read and heard. As for example, if any sin be reprov'd in the Word read, use may be made thereof, to make all the Family circumspect and watchful against the same, or if any Judgement be threatned or mentioned to have been inflicted in that portion of Scripture which is read, use may be made to make all the Family fear, lest the same or a worse Judgement befall them, unless they be ware of the sin that procured it. And finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to implore Christ, for strength to enable them for doing commanded duty, and to apply the offered comfort; In all which the Master of the Family is to have the chief hand; and any member of the Family may propound a question or doubt for resolution.

#### I V.

The head of the Family is to take care that none of the Family withdraw himself from any part of Family Worship. And seeing the ordinary performance of all the parts of Family Worship belongeth properly to the head of the Family, the Minister is to stir up such as are lazy, & train up such as are weak to a fitness for these exercises; It being always free to Persons of Quality to entertain one approved by the Presbytery for performing

ming Family Exercise: And in other Families where the Head of the Family is unfit, that another constantly residing in the Family, approved by the Minister and Session, may be employed in that Service; wherein the Minister and Session are to be countable to the Presbytery. And if a Minister by divine Providence, be brought to any Family, it is requisite that at no time he convene a part of the Family for Worship, secluding the rest, except in singular cases specially concerning those parties which (in Christian providence) need not, or ought not to be imparted to others.

#### V.

Let no Idler, who hath no particular Calling, or vagrant person under pretence of a Calling, be suffered to perform Worship in Families, to, or for the same, seeing persons tainted with Error or aiming at division, may be ready (after the manner) to creep into houses, and lead captive silly and unstable Souls.

#### V I.

At Family Worship a special care is to be had that each Family keep by themselves, neither requiring, inviting, nor admitting persons from divers Families, unless it be those who are lodged with them, or at meal, or otherwise with them upon some lawful occasion.

#### V I I.

Whatsoever hath been the effects and fruits of meetings of persons of divers Families in times of corruption or trouble (in which cases many things are commendable, which otherwise are not tolerable) yet when God hath blessed



with peace and purity of the Gospel, but meet-  
ings of persons of divers Families ( except in the  
cases mentioned in these Directions ) are to be  
disapproved, as tending to the hinderance of the  
Religious Exercise of each Family by it self, to  
the prejudice of the publick Ministry, to the  
wanting of the Families of particular Congregati-  
ons, and (in progress of time) of the whole Kirk;  
besides many offences which may come thereby,  
to the hardning of the hearts of carnal men, and  
grief of the Godly.

### V I I I.

On the Lords Day, after every one of the Fami-  
ly apart, and the whole Family together, have  
sought the Lord ( in whose hands the preparation  
of mens hearts are ) to fit them for the publick  
Worship, and to bless to them the publick Ordina-  
nces; the Master of the Family ought to take  
care that all within his charge repair to the pub-  
lick Worship, that he and they may join with the  
rest of the Congregation; And the publick Wor-  
ship being finished, after Prayer, he should take  
an account what they have heard; And thereafter  
to spend the rest of the time which they may spare  
in Catechising, and in spiritual Conferences upon  
the Word of God: Or else ( going apart ) they  
ought to apply themselves to reading, meditati-  
on, and secret prayer, that they may confirm and  
increase their communion with God; that so the  
profit which they found in the publick Ordinan-  
ces may be cherished and promoted, and they  
more edified unto eternal Life.

### I X.

So many as can conceive Prayer, ought to make  
use of that Gift of God: albeit those who are rude  
and

and weaker may begin at a set Form of Prayer, but so, as they be not sluggish in stirring up themselves ( according to their daily necessities ) the Spirit of Prayer, which is given to all the children of God in some measure: To which end they ought to be the more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express convenient desires to God for their Family. And in the meantime, for their greater encouragement, let these Materials of Prayer be meditated upon, and made use of, as followeth.

*Let them confess to God how unworthy they are to come in his presence, and how unfit to worship his Majesty; and therefore earnestly ask of God the Spirit of Prayer.*

*They are to confess their sins, and the sins of their Family, accusing, judging, and condemning themselves for them, till they bring their Souls to some measure of true humiliation.*

*They are to pour out their Souls to God, in the Name of Christ, by the Spirit, for forgiveness of sins, for Grace to repent, to believe and to live soberly, righteously, and godly, and that they may serve God with joy and delight, waiting before him.*

*They are to give thanks to God, for his many mercies to his People, ask to themselves; and especially for his love in Christ, and for the Light of the Gospel.*

*They are to pray for such particular Benefits, Spiritual and Temporal, as they stand in need for the time ( whether it be Morning or Evening ) as Health or Sickness, Prosperity or Adversity.*



they ought to pray for the ~~Kirk of~~ <sup>King</sup> ~~General~~, for all the Reformed Kirks, and for this Kirk in particular, and for all that suffer for the Name of Christ, for all Superiors, the Kings Majesty, the Queen and their Children, for the Magistrates, Ministers and whole Body of the Congregation, whereof they are members, as well for their Neighbors absent in their lawful affairs, as for those that are at home.

The Prayer may be closed with an earnest desire that God may be glorified in the coming of the Kingdom of his Son, and in the doing of his Will, and with assurance that themselves are excepted, and what they have asked according to his Will, shall be done.

## X.

These Exercises ought to be performed in great sincerity, without delay, laying aside all Exercises of worldly business or hinderances, notwithstanding the mockings of Atheists, and profane men; in respect of the great mercies of God to this Land, and of his severe Correction, wherewith lately he hath exercised us: And to this effect, persons of eminency (and all Elders of the Kirk) not only ought to stir up themselves and Families to diligence herein, but also to con-  
cur effectually, that in all other Families, where they have power and charge, the said Exercises be conscientiously performed.

## X I.

Besides the ordinary duties in Families, which  
are

are above mentioned, extraordinary duties of humiliation and thanksgiving are to be fully performed in Families, when the Lord calleth for them.

### X I I.

Seeing the Word of God requireth, That should consider one another to provoke unto and good works ; Therefore, at all times, specially in this time, wherein profanity aboundeth and Mockers, walking after their own lusts, that it strange that others run not with them to same excess of riot : Every member of this Church ought to stir up themselves, and one another to the duties of mutual Edification, by instruction, admonition, rebuke, exhorting one another to manifest the grace of God, in denying ungodliness and worldly lusts, and in living godly, soberly and righteously in this present world, by comforting the feeble-minded, and praying with, or for one another ; which duties respectively are to be performed upon special occasions offered by divine Providence ; as namely, when under any calamity, cross or great difficulty, counsel or comfort is sought, or when an offender is to be reclaimed by private admonition, and if that be effectual, by joyning one or two more in the admonition, according to the rule of Christ, that in the mouth of two or three witnesses every word may be established.

### X I I I.

And because it is not given to every one to



word in season to a wearied or distressed Conscience, it is expedient, that a person ( in that case ) finding no ease after the use of ordinary means private and publick, have their address to their own Pastor, or some experienced Christian: but if the person troubled in Conscience be of that condition, or of that Sex, that discretion, modesty, or fear of scandal, requireth a godly, grave and secret friend to be present with them in their sad address, it is expedient that such a friend be present.

#### XIV.

When persons of divers Families are brought together by Divine Providence, being abroad upon their particular Vocations, or any necessary occasions, as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the Duties of Prayer and Thanksgiving, but take care that the same be performed by such as the Company shall judge fittest; and that they likewise take heed that no corrupt communication proceed out of their mouth, but that which is good, to the use of edifying, that it may minister grace to the Hearers.

The drift and scope of all these Directions is no other, but that upon the one part the power and practice of godliness among all the Ministers and Members of this Kirk, according to their several Places and Vocations, may be cherished and advanced, and all impiety and mocking of Religious Exercises suppressed: And upon the other part, that under the name and pretext of  
Re.

Religious Exercises: no such Meeting or  
Etices be allowed as are apt to breed Error, S  
dal, Schism, Contempt, or misregard of the  
lick Ordinances and Ministers, or neglect of  
duties of particular Callings, or such other  
as are of the work not of the Spirit, but of  
Flesh, and are contrary to Truth and Peace.

*A. K E R.*

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*F I N I S.*

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*P O S T*



# POSTSCRIPT.

A Very learned and godly Divine having bewailed the great *Distractions, Corruptions, and Divisions*, that are in the Church, he thus represents the *Cause and Cure*. Among others, a principal cause of these *Mischiefs*, is the great and common neglect of the *Governours of Families* in the discharge of that *Duty*, which they owe to God for the *Souls* that are under their charge, especially in teaching them the *Doctrine of Christianity*. Families are *Societies* that must be sanctified to God as well as *Churches*: And the *Governours* of them have as truly a charge of the *Souls* that are therein, as *Pastors* have of the *Churches*. But alas! how little is this considered or regarded. But while negligent *Ministers* are (deservedly) cast out of their *Places*, the negligent *Masters of Families* take themselves to be almost blameless. They offer their *Children* to God in *Baptism*, and there they promise to teach them the *Doctrine of the Gospel*, and bring them up in the nurture of the *Lord*; but they easily promise and easily break it; and educate their *Children* for the *World* and the *Flesh*, and they have renounced these, and dedicate them to God. This *Covenant breaking* with God, and betraying the *Souls* of their *Children* to the *Devil*, must lye heavy on them here or hereafter. The beget *Children*, and keep *Families*, mostly for the *World* and the *Flesh*, but little consider what a charge is

O

committed to them, and what it is to bring  
Charge for God, and govern a Family as a  
fled Society. O how sweetly and successively  
the Work of God go on, if we could but all  
together in our several places to promote it.  
need not then run without sending to be Preach  
But they might find that part of the Work that  
longish to them, to be enough for them; Espe  
ly Women should be careful of this duty, be  
as they are most about their Children, and  
early and frequent Opportunities to instruct  
so is this the principal Service they can do to  
in this World, being restrained from more  
tick Work. And doubtless many an excellent  
gistrate have been sent into the Common We  
and many an excellent Pastor into the Church,  
many a precious Saint to Heaven through the  
py preparation of a holy Education, perhaps  
a Woman, that thought here self useless and  
serviceable to the Church. Would Parents but  
gin betimes, and labour to affect the hearts of  
Children, with the great matters of everlasting  
Life, and to acquaint them with the substance  
the Doctrine of Christ, and when they find in  
the knowledge and love of Christ, would  
them then to the Pastors of the Church to be  
confirmed and admitted to the farther Privile  
of the Church, what happy well-ordered Church  
might we have? Then one Pastor need not  
put so do the work of two or three hundred or  
find Governours of Families, even to teach  
Children these Principles, which they should  
taught them long before: Nor should we be  
to preach to so many miserable ignorant Souls,  
be not prepared by Education to understand  
Nor should we have need to shut out so



from Holy Communion upon the account of ignorance, that yet have not the Grace to feel it, and lament it, nor the wis and patience to wait in a learning state, till they are ready to be fellow-Citizens with the Saints, and of the Household of God. But now they come to us with aged self-conceitedness, being past Children, and yet worse than Children, still having the ignorance of Children, but being over grown the reachableness of Children; and think themselves wise, yea wise enough to quarrel with the wisest of their Teachers, because they have lived long enough to have been wise; and the Evidence of their Knowledge is their aged Ignorance: And they are readier to fly in our faces for Church Priviledges, than to learn of us, and obey our Instructions, till they are prepared for them, that they may do them good, like snappish Currs, that will snap us by the fingers for their meat, and snatch it out of our hands; and not like Children, that stay till we give it them. Parents have so used them to be unruly, that Ministers have to deal but with too few but the unruly. And it is for want of this laying the foundation well at first; that Professors themselves are so ignorant as most are, and that so many, especially of the younger sort, do swallow down almost any Error that is offered them, and follow any Sect of Dividers that will entice them, so it be but done with earnestness and plausibility. For alas! though by the Grace of God, their hearts may be changed in an hour, (when ever they understand but the Essentials of the Faith) yet their understandings must have time and diligence to furnish them with such Knowledge, as must stablish them, and fortify them against de-  
vils. Upon these and many the like Considerati-

105, we should intreat all Christian Families  
take more pains in this necessary work; and to  
better acquainted with the Substance of Christi-  
ty. And to that end (taking along some more  
Treatises to awake the heart,) I know not  
work should be fitter for their use, than that co-  
piled by the Assembly at Westminster. A Sy-  
of as godly, judicious Divines (notwithstanding  
all the bitter words, which they have received  
discontented and self-conceited men,) I verily think  
as ever England saw; Though they had the un-  
piness to be employed in calamitous times, with  
the noise of wars, did stop mens ears, and the li-  
tiousness of wars, did set every wanton Tongue  
Pen at liberty to reproach them; and the prostra-  
on and events of these wars, did exasperate parti-  
discontented men, to dishonour themselves by seek-  
ing dishonour them. I dare say, if in the days of  
when Councils were in power and account, they  
had such a Council of Bishops as this of Pre-  
ter was, the fame of it, for Learning and Ho-  
ness, and all Ministerial Abilities would with  
great Honour have been transmitted to posterity.

I do therefore desire that all Masters of Families  
would first study well this work themselves; and  
then teach it their Children and Servants accord-  
ing to their several capacities. And if they un-  
derstand these Grounds of Religion they will be  
able to read other Books more understandingly  
hear Sermons more profitably, and confer more  
ably and hold fast the Doctrine of Christ more  
than ever you are like to do by any  
means. First, Let them read and learn the Short  
Catechism, and next the Larger and lastly,  
the Confession of Faith.

F I N I S.















